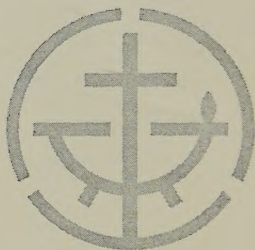


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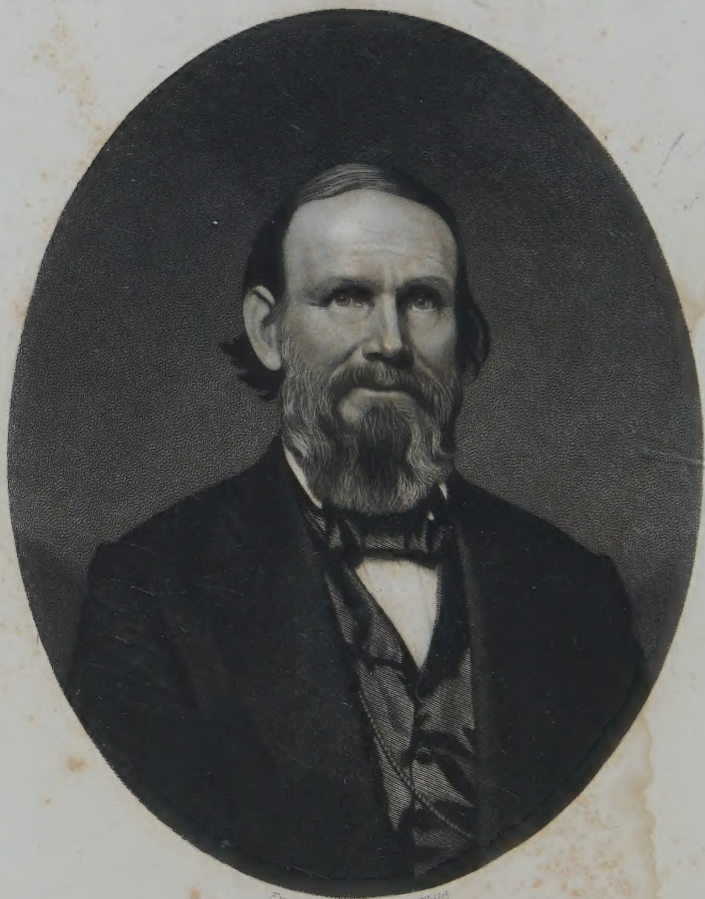
Aurie J. Pichard,

From Uncle George:

Stamton, Dec. 25, 1872,







Engraved by John Sarasin, Phila.

Affectionately
Jos. B. Taylor.

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6495

T39 LIFE AND TIMES
T3 "

OF

JAMES B. TAYLOR.

BY

GEORGE B. TAYLOR.

WITH

AN INTRODUCTION

BY

J. B. JETER, D.D.

PHILADELPHIA :
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INTRODUCTION.

It is stated by booksellers that in the present age biographies are overlooked and neglected. Well-written lives of great, good, and distinguished men encumber the shelves of publishers, while works of fiction, and indeed most other kinds of books, find a ready sale. If this statement is true—as doubtless it is—the fact is unfortunate for the age. History, it is said, is philosophy teaching by example. If this saying is true of history, it is specially true of biography. This presents, in a clear light, the results of the various principal motives and influences which give impulse to human life and guide its course. We are taught the value of this species of composition by the Bible. It is composed largely of the biographies, not formal and full, but fragmentary and graphic, both of good and of bad men. The four evangelists have furnished us biographies of the most wonderful Being whose dwelling has been on earth, and in a style of inimitable simplicity, faithfulness, and beauty. It would not be possible for didactic writing, however wise and authoritative, to impart such a charm and power to holiness as it has in the simple biography of Jesus of Nazareth. If the world has lost its taste for biography, this fact is a sad proof that its taste is vitiated, and the friends of a healthful literature should labor to correct the evil.

The life of the humblest and most obscure man, if it were plainly and faithfully written, would furnish many valuable

lessons for mankind. To a large extent, the thoughts, affections, passions, conflicts, hopes, sorrows, and enjoyments of one man are common to humanity. But the biography of every man need not and cannot be written. If the lives of all men were composed, then indeed "the world itself could not contain the books that should be written." It is not even proper that the biography of every good and useful man should be recorded. Many persons of great excellence and talents pass their lives in quietness and obscurity, and do not leave behind them materials for composing their biographies. The biographer, then, must select from the multitude of dwellers on earth those whose sayings and doings are worthy of record.

The life of the late JAMES B. TAYLOR, D.D., is worthy of preservation. He set a lovely example before the world. He furnished a remarkable instance of what, under the lack of early educational advantages, may be accomplished by a good intellect, governed by religious principle, and diligently, through life, directing its energies to the dissemination of divine truth and the promotion of the kingdom of Christ. Few men of the present day have been more useful by their direct influence than was James B. Taylor. Every work to which he put his hand prospered. The churches under his pastoral charge were built up and established. In every agency in which he was employed he was successful. For more than forty-five years he was immediately connected with every general scheme and effort to promote the interests of the Baptist churches in Virginia. His brains, his hands, his time, his resources, and his influence were all laid on the altar of Christ. He had a large-hearted zeal in his Master's cause—a zeal confined by no sectional limits and restrained by no denominational bounds. He labored for the glory of Christ, but not exclusively in the South. He was from education and deep conviction a Baptist,

but he was a lover of good men, and rejoiced in the spread and triumph of divine truth by any and every agency. His life is inseparable from the history of the Southern Baptist Convention, and the one cannot be written without, to a large extent, recording the other.

Taylor left ample materials for the preparation of his life. The difficulty is not in finding, but in selecting them. His diary, his letters, the archives of the Foreign Mission Board, the columns of the *Religious Herald*, of the *Home and Foreign Journal*, and of other periodicals, together with the reminiscences of his friends, afford valuable stores of information concerning his labors, conflicts, and usefulness in every period of his Christian life. The scenes through which he passed were not thrilling, but interesting; his labors were not brilliant, but useful; and the record of his life is not amusing, but instructive and profitable.

The father of Dr. Taylor was a sensible, discreet, pious, and estimable man, who died in a ripe old age. The son furnished a beautiful and correct sketch of the life and character of the father, which was published and read with deep interest. This tribute of filial respect elicited from Dr. E. Kingsford, who had been for a short time the pastor of both the father and the son, a very hearty commendation, in which he expressed the wish that Dr. Taylor, when he should die, might have a son who could do such justice to his memory as he had done to the name of his father. That wish has been fulfilled. Rev. George B. Taylor is eminently fitted by his learning, his good taste, his reputation as an author, his intimate knowledge of his father, and his filial reverence, to write his biography. Due allowance, of course, will have to be made for the intimate relation which the writer sustains to the venerable subject of his memoir, and it must be remembered that delicacy may re-

strain him from saying, or affection may prompt him to record, what another might feel free to express or to conceal.

I have read a large part of the biography with great interest and pleasure. I do not suppose that it can afford the general reader such delight as it has yielded me. Much of it relates to events and scenes which, after the lapse of many years, were brought vividly to my mind. In reading it I seemed to be living over my life. Forgotten names and occurrences, with their pleasing associations, were revived in my memory, and fountains of emotion long since sealed were freshly opened in my heart. But while others cannot read the work with the interest and feeling with which it inspired me, all will find it a fresh, truthful, and well-written life of a noble, upright, earnest man, whose steps showed the path to heaven, and from whose usefulness no deductions had to be made for indiscretions, and whose character was marred by no eccentricities or shortcomings; and none can read it with due consideration without profit. It can but impress the thoughtful mind with the truth, beauty, and excellence of Christianity.

J. B. JETER.

RICHMOND, May 22, 1872.

LIFE AND TIMES OF JAMES B. TAYLOR.

CHAPTER I.

THE Humber, in the north-eastern part of England, is a short but broad and deep stream, resembling in these respects the York river in Virginia. Once it was distinguished for its vast inundations, by which large tracts of country were submerged, and romantic were the scenes which sometimes occurred. On one of these is based Miss Martineau's most charming tale, "Settlers at Home."

The river empties into the North Sea, and near its mouth has something of the grandeur of the ocean itself. At this point on the northern bank, in Yorkshire, is Hull, remarkable for its large docks and extensive trade with the ports of the Baltic; while on the southern bank, just opposite, in Lincolnshire, is the ancient and pleasant village of Barton, containing the second oldest church in England, and with Thornton Abbey, of the twelfth century, in its immediate vicinity.

In this village, generally spoken of as Barton-upon-Humber (to distinguish it from Barton-upon-Irwell in Lancashire), the subject of this memoir was born March 19, 1804, and the humble but rather picturesque cottage in which he first drew his breath still stands, with its well of water in the yard. It was in Barton, too, that his grandparents, on his father's side, long lived, and that his father, George Taylor, grew up, served his apprenticeship as a cabinetmaker, and commenced business for himself. Here George Taylor married Chrisanna

Barnett of the vicinity, and JAMES BARNETT TAYLOR was their first-born child and their only son. The father, as will be seen, was not yet a Christian, though his parents were devout Baptists, and as such suffered persecution and came near being ejected from their dwelling, at the instance of the parson, because they had used it for a conventicle. The mother also was entirely ignorant of experimental religion. She was, however, a devoted member of the Church of England, who would not for the world that her babe should die unbaptized. Accordingly, to gratify her, James was duly christened.

Running nearly to Barton, and stretching away for miles, are the lands of Lord Yarborough, constituting one of the largest estates in England. On this estate George Taylor was occasionally employed, and it was his delight to roam over those fields and wander in those grand forests. In his old age, he was wont to tell with enthusiasm to his grandchildren how he had been accustomed to walk out into the country with the breaking of the day, book in hand, and how, when the lark sprang up singing in its flight, he would throw himself upon his back and follow it with his eye till it was lost in the blue ether, and still listen eagerly to catch the distant strains of the invisible songster.

This seems a fitting place to refer somewhat particularly to the traits of the parents, since in these traits lay enfolded the subsequent achievements of the son.

George Taylor, mechanic though he was, had an insatiable thirst for knowledge and was passionately fond of books. In fact, he loved them too much, and through life was in danger of poring over some history, reveling in the creations of Milton, or declaiming passages from Shakespeare when either his shop or his accounts needed his attention. While he was on the one hand by no means indolent, he was on the other singularly unworldly, as simple-hearted and guileless as a child, quite innocent of any feverish ambition, and amply content if, with a favorite poet for a companion, he might at early morn stroll into the quiet country, or during the long winter evening read some author with the aid of a lightwood torch

when the luxury of candles could not be enjoyed. It is easy to see that from him the son derived some of those traits for which he is now affectionately remembered by thousands; while it is equally clear that with only the traits derived from his father he never could have become the efficient pastor and secretary that he was. He had, however, as every remarkable man has, a remarkable mother. Not deficient in more womanly traits, she excelled in energy, method, and administrative ability; and James richly inherited from her these qualities, which were also, in all probability, strengthened in him by seeing the evils of their absence in the misfortunes of his father's life, and by the necessity early laid upon him of supplementing his father's deficiencies in this respect, and becoming himself manager of his father's fiscal concerns. It is also not impossible that even through his father's family, though not from his father, he may have inherited some of the elements of his excellent business character. Traits do sometimes thus leap over a generation. It is certain that Barsabas Taylor, a brother of George Taylor, was one of the most successful men in the city of Nottingham.

So far, reference has been made merely to the original traits of the parents. What they subsequently became by the grace of God, will appear in the course of this narrative.

* In the year 1805, George Taylor, then in his twenty-seventh year, emigrated to America. Although he had received a religious education, yet in early life he had imbibed skeptical sentiments, and hesitated not to avow himself an unbeliever in the evangelical records. Having traveled extensively in England after leaving the paternal roof, and having mingled freely with the opposers of religion, and read the works of Paine, Voltaire, Hume, and other deistical authors, he had become exceedingly hostile to the gospel system. What had served to increase the tendency of his mind to infidelity was the sympathy he cherished for republican institutions in opposition to monarchy and national religious establishments. The radical

* This paragraph, with some others referring to George Taylor, is substantially from a sketch of him by the subject of this memoir.

sentiments which resulted in the overthrow of the French government, and which were becoming at that period widely prevalent in England, had been drunk in by him with avidity. This, together with the influence of a young man who had been intimate with him, and who, having come to America, had written back flattering accounts, had led him to the purpose of expatriating himself and seeking a resting-place in the New World, of which he indulged the most glowing conceptions as the home of the free. This purpose he had attempted to carry into execution even before his marriage, going to Liverpool with a view to embarkation, but he could not tear himself from her upon whom his affections were centred and to whom his faith was pledged. After their marriage, however, he secured her consent to emigrate, and having bid farewell to parents and a large circle of friends, they, with the subject of this memoir, then an infant a year old, left their mother-country to identify themselves with the fortunes of America. It may be added here that although his extreme views in favor of French liberalism were greatly modified, and although he ever retained a warm affection for the land of his nativity, he never regretted his emigration to the United States.

To many, doubtless, it seemed little short of madness thus to surrender a certain and comfortable subsistence and to tempt the treacherous ocean and the Western wilds, while the mother's heart feared even more the spiritual perils which her son would encounter. At the last moment she thrust a copy of Doddridge's "Rise and Progress" into his pocket, but her tongue refused to say farewell. But the painful leavetaking had been accomplished, and the party had set sail and had been several days at sea, when an event occurred which seemed likely to put a stop to the enterprise almost in its inception, and give quite a new direction to the life of the emigrant.

At this period war was in progress between France and England, and the navy of the latter was at the zenith of its glorious achievements. This, however, only made its need of men the greater, and consequently the impressment of English citizens, wherever found, for the naval service, was as common

as it was dreaded. The sight of the hated press-gang, or even the cry that it was coming, struck the heart with an indefinable but exquisite terror.

No little consternation, therefore, was excited when a British man-of-war hove in sight and bore right down upon the America-bound vessel which contained the party whose fortunes we are tracing. Several Englishmen besides George Taylor were on board. They all, with one consent, ignominiously hid themselves. This he scorned to do, but stood his ground and waited to see what course things would take. He did not have to wait long. The vessel was boarded, and he was pressed into the British service, and, with his wife and child, was taken on board the man-of-war. His wife was almost helpless from sea-sickness, and it must have been a pitiful sight as she was half carried by the rough sailors, while he bore the infant in his arms. How much were matters complicated, and what strange feelings must have been excited in his heart, when, in the course of the transfer to the ship, his sick wife fell into the ocean! She was, however, rescued without serious harm, and in a few moments the merchant-vessel and the man-of-war parted company, the latter bearing our emigrants they knew not whither. Few things in romance have more of the romantic than this sudden forced change of destination on mid-ocean. It is a theory of sailors that a plunge into salt water is a sovereign remedy for sea-sickness. It did not prove so in this case, and the poor wife continued ill and helpless. To nurse her and care for the child absorbed all the time and energies of the recruit, who, it soon appeared, was not likely to be of much use to His Majesty George the Third; and those having command began rather to regret the imprisonment. They, however, could not help themselves, and moreover they must have pitied the poor fellow whom they had overhauled so unceremoniously, when they saw him nursing his sick wife and performing the mother's part for his little babe, nor could they blame him for being so unavailable, provoking as it must have been. Perhaps this disclosed to him a ray of hope. At all events, in a few days relief came in the shape of

another America-bound craft, on which our trio were hustled with quite as much haste as they had been previously seized ; while there is no doubt that they resumed their voyage with new heartiness, feeling quite willing, after such deliverance, to meet uncomplainingly all the trials which the tedious passage might involve. It was well if they did feel so, for weary weeks were yet to elapse before they should again set foot on solid land.

CHAPTER II.

BUT the troubles of our emigrants at sea were quite equaled by those which met them when they neared the land. They had left war, and now pestilence was awaiting them. Arriving at the city of New York, they found the yellow fever raging. Their vessel was quarantined, though one might have supposed that a city already plague-stricken would hardly think such caution worth while. However, after wearisome waiting, they were permitted to land. Horrible were the scenes which they witnessed, sickening their hearts at the time, and making an ineffaceable impression upon their minds. Thousands of families, smitten with terror, moved from the infected district to the woods and fields, while a paralysis was upon every business but that of the undertaker, and even his duties were performed with that haste and want of solemnity peculiar to a period of epidemic. The young emigrant had no lack of work, for it was in his line to make coffins, and coffins were in demand, though not all who died were honored with such sepulture. His daily walk to and from the shop took him by the "Potter's Field," where the hideous sight presented itself of huge pits into which the dead were hastily thrown, and covered with a little earth till another load should arrive; while day and night the wagons came and went on their melancholy errand.

All this surely was bad enough, but it was not the worst. One morning the fever seized him, and as he started home he heard the other workmen say, "He will never come back." On reaching home he took a hot bath, then got into bed and covered himself with blankets. The symptoms gave ocular evidence of the dread nature of his malady. But the treatment he had adopted worked like a charm, for the next morning he arose convalescent, though reduced and weakened as if by a

long spell of illness. He ever afterward believed that the course he pursued saved his life.

A dismal greeting this which the New Word gave him who had anticipated it as fondly as ever Ponce de Leon did the fountain of eternal youth ! In this young, fresh land, grim Death, it seemed, reigned despotic, as in the old country from which he had fled. Well, this would at least lead him from infidelity to Christianity ? No, such is not usually the case. Epidemics harden rather than soften the heart ; scenes of horror are unfavorable to the conversion of the soul to God ; and accordingly he continued to seek, and for a season enjoy, society congenial to his taste as a skeptic. His boon companion was still the young man already referred to, and he drank deep draughts of infidelity, perhaps deriving from these sources a poor relief in the midst of the depressing sights which surrounded him. He soon found, however, that the system which he had embraced, and which he had supposed would deliver him from the thralldom of priestcraft, was about to introduce him into a servitude still more galling. Hitherto, his life had been strictly regular, but he now learned that infidelity of heart and impurity of life were likely to go hand in hand, and found that he himself was already standing upon the brink of a vortex from which he shrunk with horror. To plunge into the excesses of immorality he neither dared nor desired, and he resolved to abandon the companionship in which he had indulged. One Sunday morning his infidel associate came by for him as usual, and was no little surprised when he learned the state of the case. Henceforth, Mr. Taylor's leisure hours were devoted to his family and to reading. The Lord's day, which he had spent with his skeptical friends, was now differently employed. For months he avoided all society save that which was afforded by the home-circle. He was, however, far from being happy. Having cut himself loose from the moorings of scriptural truth, he was driven about upon the waves of uncertainty, without God and without hope. In this condition of mind he carefully avoided public worship, being afraid to come in contact with gospel influence.

But the time of God's merciful interposition at length arrived. One Sunday, having spent a part of the day in reading, he took his little boy by the hand and sauntered forth for an hour's walk. They had not wandered far, before, passing by a place of worship, the child, attracted by the songs of praise within, besought him with restless importunity to enter. He consented, and took a seat near the door. The preacher announced his text and commenced a sermon which immediately arrested the attention of this casual caller. Sentiments which he had been accustomed to hear in his childhood were presented, and deeply affected his heart. A new train of thought was started, and visions of former days were recalled. His life was reviewed and he resolved to change his course. The next Sunday he sought with his boy the same spot, and heard the gospel as he had never before heard it. He became a regular attendant, and soon found peace in believing in the once-despised Jesus of Nazareth. Here, in the First Baptist Church, then worshipping in Gold street, he found a spiritual home. He and his wife were baptized in 1807 by Rev. William Parkinson, who was then and for years after the pastor of the First Church.

Thus he whose life we are to trace, and who subsequently led so many to Christ, was even in his earliest childhood the unconscious instrument in God's hands of the conversion of his own parents. Well did they repay the benefit. Henceforth, to ordinary parental care they added Christian training. Family worship was promptly commenced, and was ever afterward maintained.

Two other incidents may be mentioned of his very early childhood, as illustrating the providential care over one who was predestined for usefulness. On one occasion he was lost in the streets; he was too young to tell where he lived, and after hours of anxiety his father found him about dark at some place where lost children were taken, quietly eating his supper with several other little ones in the same condition. An old gentleman, who was a neighbor and had taken great fancy to him, thereafter was at much pains to teach him to tell

where he lived, in case he should be lost again. On another occasion he was run over, the horse's foot trampling his garment and leaving a mark upon it, but he himself was unhurt.

Not very much more is known of the childhood of the subject of this memoir, but the little that is known is significant, and closely connects itself with his matured character and his life-work. His parents were poor, and struggling with all the difficulties which new settlers must encounter. Besides, times were hard and unpropitious. Specially during and soon after the war of 1812, work was scarce, and the means of support were precarious, and his mother, though energetic in spirit, was delicate in health and often an invalid, so that upon James was often devolved the care both of her and of the younger children. It was a necessity imposed upon him in the providence of God which he could not evade, but his filial love also prompted him cheerfully and patiently to do and bear all that was required. It is not difficult to believe that in that humble home and in that sick chamber there was laid the foundation of much that was most lovable and useful in his character—that then and there were fostered that womanly tenderness of spirit and gentleness of manner which through life characterized him—that this early yoke-bearing, which inspired wisdom declares to be good, mellowed and purified him, and largely prepared him for the discharge of those public trusts which were subsequently committed to him. He himself took some such view of these early trials. In a letter written to his parents when he was at the height of his labors and usefulness, he says: "Yes, my dear father and mother, I believe I owe, so far as instruments are concerned, my present elevation to you. You have both been made to drink the bitter cup of affliction, and often perhaps you have been ready to give way to despondency, and to conclude that all was against you; but you know not how far these disappointments may have contributed to the temporal and eternal good of your children. I am sure, when all the poverty and trials to which you were exposed are reviewed by me, for myself I should be unwilling to have them altered had I to retrace my steps." In perhaps

the last letter that he ever wrote with his own hand, referring to the mercies which had crowned his whole life, he said: "In childhood and youth I was favored perhaps as much in being required 'to bear the yoke' as in anything else."

Parents may surely find a lesson here. It is indeed a matter of thankfulness when we are able to supply our children with whatever may be for their comfort, and to know that their early years are unmarred by care; but it should console us, when this cannot be and we are compelled to see them enduring hardships, to remember that all this may be for their usefulness and happiness in after life. From this point of view the troubles of our Southern land are not to be regarded with unmixed regret. But even when poverty does not necessitate labor and self-denial on the part of children, it is nevertheless well to cultivate in them, from the earliest period, the habit and the spirit of serving, to make them "ministering children," and so imitators of "the Son of man, who came not to be ministered unto, but to minister." When the child is required to lay aside a pleasing story or forego a fascinating game, in order to wait upon a sick mother or care for a younger brother or sister, the self-denial and service may be worth far more, and be far more promotive of real happiness, even at the time, and certainly will be in the long run, than any amount of self-indulgence could be.

But while called on to endure the hardships to which reference has been made, my father was not without much to make his childhood happy, nor entirely destitute of what are generally and justly esteemed advantages. The literary tastes of his father have been already mentioned. It may be added that he was singularly artless and genial in his disposition, very interesting and instructive in conversation, and extremely fond of the society of the young. It was his habit to make his son the companion of his morning walks, and together they would stroll, often book in hand, to the Battery, and anon to localities now indeed occupied by blocks of massive buildings, but which were then fields and forests trodden only by occasional pedestrians like themselves. Even at this early period it is be-

lieved that the youth stored his memory with passages of didactic poetry, which both formed his taste and were to him for a permanent possession, while the memory of those walks and communings was a joy to him as long as he lived. Despite its trials, his was a happy as well as a useful childhood.

Besides all this, for a limited time he enjoyed good educational advantages, being sent to a teacher who was then famous in New York, and who must have been not only competent, but faithful and strict even to a fault. At this school he made good use of his opportunities, acquiring the elements of an English education, learning to write a fair hand, and gaining some knowledge of spelling and arithmetic.

His father, genial and gentle as he was, was at the same time a very strict disciplinarian, and ready to enforce authority in a way that in this time and country is but little practiced. On one occasion the son returned from school complaining of punishment which he had received from his teacher, and asking for redress. "I will not do anything this time," was the father's reply, "but if you are punished again let me know, and I will repeat the correction myself." No more complaints were ever made, and it was not till long after that the father learned that his son had again come under the rod of the stern old master. He always regarded these punishments as unjust. He was of a timid disposition, and, overawed by the teacher's manner, was not able to express what he knew. He, however, received honors as well as punishment at his hands, a prize volume which was awarded him being still in existence.

Another incident the father was wont to tell, not without satisfaction. On one occasion he carried his son, while yet a little child, to the house of God, but was compelled by his noise and restlessness to take him out, greatly to his own chagrin and disappointment. Promptly upon reaching home he inflicted suitable chastisement, and the result was that the misconduct was never repeated.

A great advantage enjoyed by my father in his childhood was that of attending an excellent Sunday-school. This was then a rare institution. There was no school connected with

his father's church,* and he became identified with one at the old John Street Methodist church. It doubtless lacked many modern appliances and methods, but, after all, nothing is really essential to a very useful Sunday-school but scholars, earnest teachers, and the Bible as a text-book. Here he learned "by heart" large portions of Scripture, to which he was, to a considerable extent, indebted for the facility and accuracy with which in after years he could quote from the sacred volume. He also committed to memory, and recited at an exhibition, Pope's "Messias." I cannot speak more in detail as to the influence of this school upon my father's religious history, but I am sure that it was considerable and salutary. He often referred to it with affectionate reverence as a sort of *alma mater*, and in after life, when revisiting New York, he took occasion to repair to it, introduced himself, and addressed, in earnest language, its teachers and pupils.

There was a feature of this school which was quite peculiar, and which, while it might not be worthy of general adoption, was exceedingly favorable to his intellectual development. It had a large library of standard works of literary and scientific character, and of these he was a constant and appreciative reader. Prominent among the volumes to which in early life he became attached was the "Spectator." Not long before his death he bade one of his grandchildren read to him from this book, saying to her that, when he was a child, that was the sort of books he read for amusement, not having such stories as are now so liberally furnished for the young. Not only books, but the streets and wharves of the great city, furnished abundant material to develop his boyish mind. It was during these years that the war with England occurred; the city was also the scene of a great fire; experiments in lighting the Park with gas were being made, and Fulton was pushing his steam-navigation in the waters around,—all of which, and much more, must have been both interesting and improving.

He had, too, his own adventures. One of these came near

* Indeed, it was only about this time that Sunday-schools began to be conducted by churches.

being a serious affair. Persuaded by some older boys, he accompanied them in a sail-boat, expecting to return in an hour or two. They were overtaken by a gale, carried some distance, and wrecked. A farmer saw their condition, aided in their rescue, kindly entertained them for the night, and the next day took them back to the city overland. The impression made upon the boy's mind by the kindness of the family and the exquisite neatness and comfort of the farmhouse he always retained.

In his thirteenth year he became the subject of religious impressions. Several of his young companions had at the same time similar feelings. One of them was only nine years old. They were accustomed to hold prayer-meetings at each other's houses. The whole party went, James acting as their leader and spokesman, to seek instruction and advice of Elder William Parkinson, the pastor of the First Baptist Church. It was possibly a somewhat novel experience for the minister, for, though his church had enjoyed a revival continuing for six years, the conversion of very young persons was then far less common than now. But no one ever knew better how to receive any applicant with affable kindness and faithfully to direct the religious inquirer. The result of this interview was that James B. Taylor was soon thereafter baptized into the fellowship of the First Baptist Church. Nothing is known of the exercises of his mind at this time, but that the work of grace was genuine and deep may be inferred from the influences under which he had been reared, and still more from his subsequent spirit and course of life.

The following interesting reminiscence is from the pen of Dr. J. J. Graves of Baltimore, the father of Rev. R. H. Graves, missionary to China. The apparent discrepancy between its statement and the foregoing is easily reconciled. The visit to Elder Parkinson succeeded the instructions of the venerable Deacon Graves. Such a linking together of the grandsire and the grandson, by means of one who was for so many years entirely removed from the family, is certainly a striking coincidence, and suggests valuable lessons :

Under Dr. Parkinson's preaching your father received his first serious religious impressions, and these became so deep and ever-present that he longed for some experienced Christian to whom he could in confidence open his heart and take comforting counsel. He was a stranger to all; he first thought of conversing with the pastor, but his feelings toward Dr. P. amounted almost to awe, and in his boyish reserve he could not gather courage enough to approach him. In casting about for one that he might take counsel with, after a severe conflict with that diffidence that was somewhat a marked characteristic even in his old age, he finally selected my father, who was then a deacon of the church, and to him he told his convictions, and besought his advice. My father was a man of long Christian experience, of careful judgment, but of few words. The result in the end was, that your father, upon a relation of his experience before the church, after the old Baptist practice, was baptized, and thus became the very youngest member of the brotherhood. . . .

Upon my son's departure for China, April, 1856, your father accompanied him to New York, and attended him with fatherly care and advice up to the moment of his sailing, and expressed more than usual official pleasure and personal interest in sending forth the grandson of Deacon Graves to proclaim the gospel of Christ to the idolatrous heathen of the "land of Sinim." . . .

When your grandfather removed to Virginia, your father, yet a boy, in his gratitude pressed upon us a pet bird as a parting gift. As a memorial he had nothing else to give, and in this simple act the boy showed in advance the affectionate and self-denying man.

I recollect him as a bright, gentle, cheerful youth, whose whole nature was written, with added Christian graces, upon his ever-pleasant face.

CHAPTER III.

IN the year 1817, when the subject of this memoir was in his fourteenth year, his father removed to Virginia, and, after a brief sojourn in Petersburg, settled in the county of Mecklenburg. The voyage to Petersburg was accomplished in a sailing-vessel, and the journey from Petersburg to Mecklenburg in a road-wagon. He now made his home about a mile from Christiansville, which, though a village of but three or four houses, was, curiously enough, called "the city." Not far distant was the meeting-house of the Blue Stone Baptist church, otherwise known as Bethel, with which the family promptly connected themselves. The son now became still more intimately associated with his father by joining him in the shop, regularly to learn the trade of a cabinetmaker. He must have applied himself to it, and possessed at least a fair mechanical talent, as in a comparatively short period he mastered the business. Several handsome pieces of furniture, made by his hands, still attest his skill.

It was a kind Providence that brought this family, from its distant home over the sea, to just this neighborhood, for perhaps the sun does not shine upon a more moral, pious, and loving community than that into which it was now introduced. A cordial welcome was extended to them, and they soon formed friendships which lasted through life, and which will be renewed—some of them are doubtless already renewed—in the heavenly world. My grandparents and my father always spoke affectionately of this as "the old neighborhood."

Nor were these people possessed merely of social and Christian virtues; they were well-to-do and enjoyed abundantly the substantial comforts of life. Hanover itself could not excel their watermelons, nor the old North State their sweet potatoes,

while tobacco was of course their staple and put money into their pockets. My father's first acquaintance with Richmond was made in a trip which he took with some young planters of the neighborhood, carrying their tobacco to market in the way then common, "the cask containing it being actually rolled to market on its own periphery through mud and stream."

No doubt he enjoyed the trip, but how little did he dream, as he looked upon Richmond for the first time, that he would spend nearly half a century of his life in that city, and that at its close his remains would rest in the beautiful grove overlooking the island-studded James.

It is a little curious to compare the actual state of the family in Mecklenburg with that pictured by their English relatives, who thought of them as "buried in the wood," without the comforts of life or the preached gospel, and wrote almost piteously urging their return to merry England, and to that end offering help, if help was wanted to effect this.

In this connection it may be specially interesting to read extracts from a letter written by my father in 1847, when revisiting these scenes of his youth. They show the regard in which he was held by that people, and give a pleasing glimpse of his youthful days:

"I mentioned seeing several old friends who manifested much pleasure at seeing me. You may be assured that peculiar feelings possessed my soul as I passed from place to place, having a thousand scenes of early youth brought distinctly before me. The woods where I hunted when a boy, the fields over which again and again I wandered, the very paths I used to tread, all seemed as they were twenty-five years ago. But few changes in the appearance of the natural world have taken place. Even the old walnut tree from which nuts were gathered by me for a succession of winters stands as fresh and familiar as ever. In imagination, as these old familiar objects greeted my eye, I seemed to live my childhood o'er again. Some changes, however, I found had taken place. The old house in which my father lived has been removed about a mile distant, and when I looked upon it I scarcely recognized it, the portico

having been torn away. The chimney stands on the old site, the only remaining vestige of a dwelling-place of man. The smaller buildings are all gone; the kitchen, the shop, all are gone. How many pleasant hours did I spend at this spot! Here, retired from the noise and strife of men, I held communion with Nature and with Nature's God. Here, with eager delight, I pored over some of the best works of our language, thirsting for knowledge as the weary traveler thirsts for the cool stream. I was not indeed without society. In full view of our house were several families with whom an endeared intimacy was kept up. You may be sure I was desirous of visiting those families again. I sat at the very same tables, sat in the same parlors where, with those I loved, a happy intercourse was enjoyed more than twenty-five years ago. The same chambers in which I then slept were occupied by me again. In these dwellings, however, affecting changes have occurred. Nearly all the old people have passed away, while their children have married, and many of them moved to different parts of the country.

"The most interesting part of my visit has been the revival of associations of a religious character. One of my old friends was with me all Monday, riding with me from place to place. At times, passing along the road, he would become so much affected as to be unable to speak, tears rolling down his cheeks. Pointing to a thicket of pines, he said, 'Do you remember that spot? *There* we met one evening by appointment, when I was distressed about my spiritual condition.' Again he said, 'I remember the first time you spoke in public, and some of the words you uttered that evening I shall never forget.' At old Bethel meeting-house I stood in the same pulpit in which I first attempted to preach Jesus and the resurrection. The house, the grove, the road, all remain unchanged, but how different with respect to the congregation! A new generation has risen up. Here and there in the assembly I recognized a familiar face, but for the most part they were a strange people to me. The children of many old friends, however, came to me and made themselves known."

In the year 1820, at the early age of sixteen, my father commenced to exercise his gifts by speaking in public for Christ. He seems even then to have been animated by that aggressive spirit which, despite his quiet manner, really characterized him all his life. He would, after a day of toil, walk six miles to Buffalo meeting-house to conduct a meeting, and more frequently a lesser distance to hold a neighborhood prayer-meeting in some private dwelling. An old lady residing in the vicinity remembers his appearance, as, attired in very plain but perfectly neat clothing, including a snowy collar and a black ribbon, he would start with cheerful alacrity to fill these appointments.

Preparing to be a teacher of divine things, he was not insensible of his own deficiency, and earnestly sought to supply it by spending all his spare hours in reading. A kind friend offered him the use of his library, and many weary miles did he trudge, though they did not seem weary to him, to procure the desired volumes and return them after they had been carefully perused.

In the neighborhood there resided a highly-cultivated gentleman, Dr. Bartholomew Egan, for some years, and till comparatively recently, president of Mt. Lebanon University, Louisiana, the principal of the academy at Christiansville. He was specially accomplished as a linguist, and had been a Catholic, but subsequently became a devoted Baptist. He and the elder Taylor became intimate, and loved to "sit the evening" together discussing all sorts of questions. With him an arrangement was made to superintend the youth's studies and to give him lessons, for which purpose the latter would repair to his house at night and on Saturday. Mrs. Egan was a woman of lovely character. Between her and the youth there sprang up a strong mutual attachment. She wrote a hand like copper-plate, and used to set him copies and encouraged him to improve in his chirography. To this was probably largely due the neat and legible hand which he ever afterward wrote and the great facility with which he used the pen.

- Says Dr. Poindexter in his memorial sermon, "I met in Mississippi Dr. Egan, who told me that, residing at the time

in Mecklenburg, and becoming aware of the earnest efforts of young James at self-improvement, he gratuitously gave him instruction in grammar and perhaps some other studies. He spoke affectionately of the amiability, earnestness, and rapid progress of his pupil. In passing through Mecklenburg I often heard reference to the youth and early ministry of our brother. He was always spoken of with affection, as a quiet, earnest, industrious, pious youth, and a most devoted Christian and minister. The old people seemed to love him as a son, the middle-aged and the young as a brother." As showing his ambition to do well whatever he did, and his dogged purpose not to be satisfied with mediocrity, the following words are quoted from one of his letters of a somewhat later date, addressed to a young friend whom he felt he might freely advise: "You must not be displeased when I say I fear you give way to indolence and indecision of character in regard to your studies. Permit me to say that, placed in your situation, I would sit up by firelight and give myself no rest until I had learned to spell with some accuracy. It is no hard thing to accomplish. It only needs determination and spirit, with industrious and untiring application. Many with but little better means of information than you have had have rendered themselves useful and honorable members of society."

Although no writings of his of this period are now in existence, yet the fact that somewhat later he speaks of destroying a large number of his juvenile productions would indicate that he had already commenced to use his pen. It seems to have been his habit through life not only to make memoranda of facts and events, but also to commit to paper, with more or less fullness, the thoughts and feelings which burned within him.

Among the circumstances connected with his entrance into the ministry, and going to shape his character as "a good minister of Jesus Christ," probably one of the most important was the character of his pastor, Elder William Richards, to whom he himself has paid, in the "Lives of the Virginia Baptist Ministers," an affectionate tribute. This venerable man

was far ahead of his time in the possession of the missionary spirit. He cherished enlarged views in reference to the spread of Christ's kingdom, and trained his people to give liberally and pray fervently for the evangelization of the world. He was also accustomed to perform much labor as a home missionary, without appointment or salary, going to and fro among the feeble and destitute churches of the Meherrin Association, building them up in their most holy faith and calling sinners to repentance. As a preacher he was sound, scriptural, evangelical, simple, and earnest; while as a man and Christian he was prudent, humble, meek, pure in heart, and blameless in life. This sounds as if it were spoken of my father, and it does look as if the two men had been cast in the same mould, as they certainly were animated by the same spirit. There can be little doubt that the younger minister was shaped by the example of his pastor, and we have thus a striking and beautiful instance of that most important fact of human life—transmitted influence—a sort of moral metempsychosis, the reproduction of a type of character.

At an early age Mr. Taylor began to keep a diary, which he continued to the close of his life. It seems to have been done for his own satisfaction and improvement, and varied in its character, containing sometimes mere memoranda of his employments, at others referring to his mental states, and anon incidents occurring in his history or coming under his notice, or reflections on passages of Scripture.

[From his Diary.]

1823, July 24. In reviewing the goodness of God as it relates to my own experience, I find abundant reason for the exercise of adoration and trust. That I may be more particularly reminded of my high obligation, arising from the circumstances of mercy in which I have been or may hereafter be placed, I propose to note from time to time my exercises of mind and the dispensations of providence and grace with which I may be visited. And may the Spirit of the Most High enable me to record with faithfulness all that appertains to my own experience and his condescending mercy!

December 16. Business called me to a public sale, where persons of all descriptions were assembled. There the pernicious effects of ardent

spirits were evidently to be seen. Vice raised its unsightly form and religion was openly despised. O sin! what hast thou done? With what feelings of gratitude should such scenes inspire me! In the deepest humility and the most adoring wonder I should propose the question, "Who maketh thee to differ?" Why do I not plunge with headlong precipitancy into the commission of the grossest crimes, and drink in wickedness as the ox drinketh water? Were it not for the restraining grace of God I am sure I should be as bad as the worst, for about my nature there are propensities peculiarly my own. Oh that the goodness of God may lead me to the higher exercise of repentance and love! Oh that my heart could be so completely under the influence of Bible principles that every grace of the Holy Spirit may flourish there, and all my life be an exemplification of their power!

December 17. Oh, wretched man that I am, who shall deliver me from the body of this death? Although I am professedly a disciple of the Lord Jesus, there is a strange measure of forgetfulness and ingratitude cherished by me which ought to fill me with shame and penitence of soul. Did the Son of God condescend to be born of a woman and to be cradled in a manger? Did he pass a life of privation, persecution, and want? Was he a man of sorrows and acquainted with grief? Let my mind be drawn to the contemplation of this subject. Mark the deep distress that agitated his bosom in the garden of Gethsemane when he sweat, as it were, great drops of blood! Behold him on his knees, agonizing in prayer to his Father that if it were possible the cup might pass from him! In pursuing the Saviour I find him bowed down by a still heavier load of suffering, heightened by a thousand aggravated circumstances. I see him arraigned before the bar of Pilate, charged with guilt and numbered with transgressors. I see him scourged, spit upon, and buffeted. I see him crowned with thorns and hear him derided, insulted by every species of contumely. I see him at last led away to be crucified. Even the few followers he had have forsaken him and fled. His blessed hands and feet are nailed to the tree, and in anguish not to be conceived he gives up the ghost. And all this that I may never die! Truly I ought to love him with all my heart and supremely delight in his precepts. Oh that my heart, under the influence of the dying love of Jesus, may run out in all its powers in love to holiness! May grace reign there, through righteousness unto eternal life, that I may die to sin, and show forth the praise of Him who hath called me from darkness into marvelous light.

December 18. Heard two discourses to-day, and at night endeavored, though imperfectly, to recommend religion to the people in a short exhortation. When I consider the repeated manifestations of Divine goodness in my behalf, how can I refrain from trying to promote his praise

on the earth? But pride, accursed pride, so mingles itself with everything I do that I am afraid I shall injure rather than benefit the cause I espouse. Before I rise pride attends me, whilst I am up it follows me, and when seated I find it still with me. When on my bended knees, and indeed in every duty I perform, whether public or private, this abominable principle rises, and often, like a rushing torrent, would seem to carry every vestige of correct feeling away. In thus looking at the frailty of my nature and the sin attending my best efforts, I can magnify the name of the Lord for the provision of grace abounding through the obedience and mediation of his Son. Pardon can thus be dispensed without money and without price, for the blood of Jesus Christ his Son cleanseth from all sin.

CHAPTER IV.

AFTER a few years spent near Christianville, George Taylor removed to Clarkesville, across the Roanoke River, and about twelve miles from "the old neighborhood;" but this distance the old man and his son regularly walked to the monthly meeting at Bethel. Here and at Oxford, N. C., he resided till 1840, when he removed to the vicinity of Richmond. "I became acquainted with him," says Dr. Poindexter, "and his family, then consisting of his wife and two daughters, in 1832. He then lived in Clarkesville, Mecklenburg. The village was small and without a house of worship, and but one other professor of religion resided there. Meetings were held occasionally, by ministers of several denominations, in a dilapidated warehouse on Main street, and in an academy in another part of the town. George Taylor and his family were Baptists. . . . He procured preaching by Baptist ministers as frequently as he could, and thus some little progress was made. Their house was small, but it was opened, time after time, for preaching, when cold weather rendered the place usually used for the purpose uncomfortable.*

"After a while the old gentleman induced Rev. Wm. H. Jordan, then residing in Granville county, North Carolina, to preach regularly at Clarkesville. A church was constituted and a house built—the first house of worship, if I am not mistaken, erected in Clarkesville.

"George Taylor was a man of quiet, amiable disposition, with a vigorous mind thirsting for knowledge, highly intelligent, and very interesting in conversation. His knowledge of the Bible was extensive and accurate, and it was a treat, both

* A protracted meeting lasting for months, and conducted by ministers of different denominations, was held in his dwelling, and as many as fifty persons professed faith in Christ.

intellectual and spiritual, to sit at his hospitable hearth and listen to his expositions of scriptural truth. His wife was a very superior woman, very energetic and a good manager—the mainstay, as it seemed to me, of the family. I thought them both liberal to a fault.”*

I also quote from the biographical sketch written by James B. Taylor on the occasion of his father's death: “Of the Clarkesville church he was an original member, and many years its senior deacon. For some time before its constitution he maintained almost alone the standard of truth, his house being alike the home for brethren in the ministry and the place for public worship. During the period of his connection with this church he was indefatigable in his endeavors to sustain the prayer-meeting and the Sunday-school. Besides the school which was located in the town, he was instrumental in originating another about three miles distant, at Sandy Fork. This neighborhood contained a large number of children and adults who were unable to read, and who were spending the hours of the Lord's Day in a manner which was alike unfavorable to their mental and moral improvement. He became deeply solicitous on their behalf. Having procured requisite books, he opened, with the aid of one or two others, a school in a small building near the road. It was considered by many a hopeless undertaking, but he persevered until it attracted the attention of the whole community by its salutary influence. Gradually the school grew, numbering at length more than one hundred regular scholars. Many adults, as well as children, were taught to read, and a generally reformatory power was exerted in the neighborhood. A large number became the subjects of religious awakening and permanently useful members of the church.

“Subsequently to this period he became interested and personally active in promoting the scriptural efficiency of several churches in the vicinity, both in North Carolina and Virginia. In connection with the churches of Buffalo, Tabb's Creek, Hester's, and Corinth he labored much, being often invited to address them on the subject of Sunday-school instruction and

* Memorial Sermon.

missions, as well as in their social meetings for prayer and mutual improvement. Among these churches he acquired a happy influence, and exerted it well on behalf of his Divine Master."

Rev. J. E. Montague of North Carolina says that he was a member of Mr. Taylor's Sunday-school class at Oxford, and was first led by his teacher to exercise his gift in speaking. He adds that the old man often said that after becoming a Christian he longed to become a minister, but being "slow of speech" had not thought it possible, but that he had earnestly and constantly prayed God to make his *son* a preacher.

In 1824 James B. Taylor was formally licensed to preach the gospel. He now began to exercise his gift more extensively. The Meherrin Association at that period held two sessions each year, one in the spring and the other in the fall. He attended the former of these in April, 1825, in Brunswick county, and preached. Here he met J. B. Jeter, between whom and himself there immediately commenced an affectionate intimacy, which was strengthened by frequent meetings and journeys together, and an epistolary correspondence till, in 1836, they became associated in Richmond. The nature and extent of this intimacy will appear in extracts to be given farther on. Elder Jeter was at this time a missionary of the General Association, having, with Elder Daniel Witt, made extensive preaching-tours in the Portsmouth and Meherrin Associations, as well as in the mountain-regions of the State. He suggested to the young licentiate to attend the next meeting of the General Association. The latter determined to do so, finding his soul much encouraged by this interview. We next see him in Richmond on the occasion of the June meeting (or General Association), knocking rather timidly at the door of Elder John Kerr, then pastor of the First Church, and anxiously inquiring for Brother Jeter. He was directed to Mr. William Crane's, where he found "Brother Jeter" established, and from that moment doubtless felt at home.

This was the third* meeting of the General Association.

* Till June, 1823, the style of the body had been "The Baptist General Meeting of Correspondence," and the *objects* had been different.

Elder Abner W. Clopton preached the introductory sermon from 2 Cor. v. 4: *For we that are in this tabernacle do groan, being burdened*, etc. Elder Robert Semple was chosen moderator. Among the delegates present were Elders Bryce, Ellison, Fife, Hiter, Mills, P. B. Smith, Ball, Noah Davis, and Jeter, who, with others, represented eleven district associations and four missionary societies. No churches were represented. Mr. Taylor appeared as a delegate from the Meherrin Association. Among those invited to seats were Elders Kerr, Luther Rice, Daniel Witt, P. Montague, and B. Phillips. The same invitation was also extended to two private brethren, members of the Executive Board, who were present. The sessions occupied Saturday and Monday. The principal business transacted was the receiving of the report of the Board; appointing a new Board; hearing reports of corresponding messengers; appointing other messengers, and arranging for the next meeting, which it was decided should be held in Fredericksburg.

The business of the meeting seems to have been transacted without discussion, or if remarks were made by any, the minutes do not mention the fact. Had it been the custom then for the missionaries to make oral statements concerning their fields and labors, what thrilling accounts might Jeter and Witt have given, as also Tisdale, who was laboring in the distant mountain-regions! The minutes, including the list of delegates and the appointments for preaching, are all included in three pages, less than the least district association of the present day.* But if there was a dearth of speeches, there was not of sermons. Besides filling the pulpits of the two Baptist and the Presbyterian and Methodist meeting-houses on Sunday, the Association had four sermons preached on Monday. At this meeting Mr. Taylor was a silent member. No doubt he preferred to listen to the giants that were present. As he looked admiringly on the commanding person of Rice, and listened to his sonorous voice, how little he imagined that on himself would devolve the task of writing the Memoir of that pioneer and

* They were also printed at Milton, North Carolina, probably because the clerk, Abner W. Clopton, was from that region; but the Baptists did not then have a *Religious Herald* or an H. K. Ellyson in Richmond.

earnest pleader of the foreign mission cause! He, however, seems to have preached at one of the Richmond churches before leaving the city.

Though this meeting of the General Association does not appear to have been characterized by spirited discussions, the report of the Board, as well as the action of that then appointed, and which immediately had a session, evidently "meant business." Eight missionaries had labored for longer or shorter periods, among whom were Elders Jeter and Witt, and in payment of the salaries of all these \$307 had been expended. Those who like items in reports of expenses would be gratified with this report, as it clearly showed for what purpose every cent had been expended. As illustrating this, and also the character of some of the missionary-work then done, it is interesting to notice that the preceding year seven dollars had been charged by Elders Jeter and Witt "for a *guide* to conduct them through some parts of the Western regions." This fact is mentioned not only in the treasurer's report, but twice in the body of the report of the Board.

The Board at this meeting commissioned seven missionaries, among whom was the subject of this Memoir, who, being unordained, was not yet dignified with the title of Elder. Accordingly, Item 7 of the minutes of the Board meeting reads: "James B. Taylor was appointed a missionary to occupy the lower section of Meherrin District for six months, making a tour once a month, and to render a particular account of his labors. *Ordered*, That the treasurer advance to him \$25." A letter of counsel from Elder Clopton was addressed to the young missionary.

The field to be cultivated embraced Dinwiddie, Brunswick, Nottaway, and Lunenburg counties. He now made his home in Dinwiddie. The plan pursued was to spend a fortnight in his study, devoting every available hour to the word of God and the preparation of sermons, and then to ride for a fortnight, filling some appointment every day. At this period of his life he was very fond of a horse and an excellent rider; and I used to feel in my childhood a romantic interest in his

accounts of one or two horses he had owned, and of incidents in connection with them. One of these is as follows: He had just procured a fine young animal, and ridden him some distance to fill an appointment. The steed was turned into a pasture which was supposed to be safe; but, lo and behold! the next morning the horse was gone and the preacher was afoot. It was subsequently ascertained that the animal had made almost a bee-line across the country to the place where it was foaled.

On another occasion he was riding in a strange region at night when it was very dark, and he lost his way. He determined to commit himself entirely to the horse, and was borne safely to the place of his destination. But he afterward found that he had passed over places more difficult and dangerous than he would himself have dared to attempt even by daylight.

In December of this year Mr. Taylor attended the semi-annual meeting of the Board and tendered his resignation, having been under appointment six months, and, by the arrangement already stated, having performed three months' actual service. He reported that in some places the prospects of doing good were very encouraging, in others not so; and he assigned as his reason for wishing to withdraw from the service of the Board a desire "to be more at leisure to pursue his studies." It does not appear that anything in addition to the \$25 which had been advanced to him was paid to him for these three months of actual service. Making all allowance for the difference in the purchasing-power of money, it would still appear that the office of missionary of the General Association was no sinecure. At this same meeting Elder Jeter also resigned his missionary appointment.

The following extracts from Mr. Taylor's letters to his father, written while he was in the service of the General Association, will give some idea of his labors, as well as of the spirit with which they were prosecuted:

DINWIDDIE, August 21, 1825.

. . . . I have been unwell for several days, partly from fatigue and the hot weather, but am now getting better. I have tried, in the last

fourteen days, to preach twenty-three times, and find it has been too much for my strength. However, I think I may say the Lord has given me strength according to my day, and if I can but be useful I shall be amply rewarded. I think the prospects are encouraging. I have good congregations almost every day. I think I have determined in my mind, if the Lord will, to serve the destitute churches, at least until they get a better. As to the pecuniary aid which I shall receive (which will not be much), it is a point of minor importance to me. The Lord is able to supply all my needs, temporal as well as spiritual, according to his riches in glory by Christ Jesus. I find many of God's dear children scattered like sheep without a shepherd throughout this district of country; and who knows but the Lord may make me, though unworthy, an instrument in his hands to bring together the outcasts of Israel?

The family with which I live is perhaps an extraordinary one. Its members are remarkable for their piety and hospitality. I am treated with as much affection as if I were a brother. Oh how unworthy I am of the blessings I enjoy! I have all I wish except more gratitude to God, more love for his ways, and the society of my father and mother and sisters.

I wish to mention to you a subject on which I want your advice. When Brother Shelbourne was along the subject of my ordination was spoken of. The churches seem to wish that I should be authorized to administer the ordinances. I was absent, but Brother S. said he thought it should be done. For my part, I should rather wait a while if it were not for the pressing need of ordained ministers. I should like the will of the Lord to be done. Give me your thoughts on the subject.

I wish you also to inform me how you get along, and what are your prospects. I hope the Lord will grant you every necessary supply. He has promised he will never leave or forsake his people—that "bread shall be given them, and their water shall be sure."

DINWIDDIE, September 9, 1825.

Brother Jeter and myself have just returned from our tour in North Carolina. We passed through seven counties, and had a pleasant time. The Lord seems to be watering his churches. I never saw such prospects in my life. We had, for several days, from five hundred to eight hundred people to hear us preach the everlasting gospel, whilst Christians are rejoicing and sinners flying from the wrath to come. They are very anxious I should settle among them. The churches are large, and some of them are composed of the higher order of society. I am afraid there will be a great falling away among them, as religion is quite fashionable. I am much pleased with Brother Jeter. He is a pleasant and improving companion. We seemed to fit each other in every sense

of the word. I find I am but a babe to him, however, in preaching talents. He speaks plainly and forcibly, and is sometimes quite eloquent. In my last I mentioned being unwell, and that I had some apprehensions about traveling in the sickly country. I am now, through the tender mercies of my heavenly Father, quite well. I think the trip has cured me, and I find it is a good thing to trust in the Lord, who takes care of his children and heals their temporal and spiritual diseases. Oh for a heart to praise and serve him! You may sometimes be alarmed on my account; but why should you fear? I am in the hands of God, and if he designs to make me useful in his vineyard, he is able to preserve me amidst danger and death. Recollect the promise of the Lord: "He shall cover thee with his feathers, and under his wings shalt thou trust," etc. These are rich and precious promises, and though we are fearful and distrustful, God is faithful. Indeed, he has always dealt with me better than my fears, and infinitely better than I deserve; for I am brought sometimes to wonder that amid my complicated spiritual maladies I am not left to pine away and die; but he sustains me, and hitherto has helped me.

DINWIDDIE, November 13, 1825.

I arrived last night from my tour down the country, in which I passed through the counties of Nash, Franklin, Wake, Edgecombe, Halifax, etc. I enjoyed myself among the brethren, who seem to possess the fire of religion. At the Union meeting I met with Brothers Jeter and Petty. We had rather a cold time of it. The people of that part of the county are extremely anxious that Brother Jeter and myself should settle among them. Brother Jeter has received an invitation from the churches formerly attended by Straughn and Lunsford, and I think it probable he will go. He seems desirous that we should be together, and preach as Brethren Clopton and Witt are now doing. One of the churches numbers six hundred members.

I hope you will write immediately, and let me know how you are getting on. I trust the Lord will supply all your need according to his riches in glory by Christ Jesus. We are too apt to anticipate evil when the Lord intends good in his dealings with us. Indeed, he always acts toward his children with a special regard to their spiritual and eternal welfare. We shall doubtless, when we arrive at mature age, know that God has acted with us as with sons. Could we now view things in that light, it would lessen that gloom and disquietude which too often spoil our peace; it would impart an evenness of temper amid the fluctuating scenes of life which would be well pleasing to God and happiness to ourselves. We should, however, beware of yielding to a spirit of indifference in regard to the use of proper means for supplying our temporal wants. There are extremes in everything, and happy would it be for us

could we always keep the middle path. We should use a persevering industry and application, with a proper sense of dependence on God for success. Then we should not be too much elated by prosperity or depressed by adversity. Thankfulness and submission become unworthy dependants like ourselves, specially when we consider how distinguished we are above many of our fellow-creatures.

LUNENBURG, December 10, 1825.

I am now on my last tour, which I expect to finish to-morrow week, and shall start Monday to meet Brethren Clopton and Witt on their way to Richmond. I expect to attend the churches in this part of the country next year, and it is possible I shall take a school.

I hope the Lord will sustain you and mother amid your trials. I trust he has taught you both the changeableness of all sublunary things, and that his favor is life and his loving-kindness is better than life. It is true we cannot see through the clouds which overhang the divine dispensations, yet I feel confident they are the result of consummate wisdom and unfathomable goodness. "What I do thou knowest not now, but thou shalt know hereafter." These considerations should hush every murmuring thought. But there are motives much higher even than this. When I recollect my vileness and ingratitude, I am made to wonder that I have not received more signal displays of the divine displeasure. A remembrance, too, of undeserved favors and privileges should assuage the impatience we so often feel. But above all, that load of sorrow and grief which was borne by our blessed Saviour!

"His way was much darker and rougher than mine :
Did Christ my Lord suffer, and shall I repine?"

* * * * *

Please make the following appointments for me. (Then follows a list extending through a week.)

Yesterday I had a large congregation; my text was "Say ye to the righteous, It shall be well with him," etc. Please let me hear by the next post how you all are. I pray that you may, in the language of Whitefield, enjoy a prosperous soul in a healthy body. For my part, I think to enjoy lively views of Christ is far preferable to every other comfort. A sense of his loveliness, his excellence, and the fullness of his satisfaction is more cheering to the burdened soul than mountains of gold and silver.

It must have been in one of the tours referred to in the preceding letters that the interview occurred which is described as follows by Rev. A. M. Poindexter in his Memorial Sermon :

The first time I saw Brother Taylor was, I think, in 1825. I was then residing in Bertie county, North Carolina, the place of my nativity. It was common at that period for ministers to take long missionary journeys on their own responsibility. About this time a number of Virginia ministers visited Bertie, among them Brother Taylor. He had an appointment at Holly Grove, a church of which my father had been pastor—I think he had died just before Brother Taylor's visit—and our house, some fifteen miles distant, was the proper point from which to reach his next meeting. I was sent to meet and escort him to our home. I remember very distinctly the impression he made upon me, though I recollect nothing of the sermon, not the text even. I thought him not at all talented, but of a sound, practical mind, great seriousness and earnestness, and very pious. He was so grave for a young man that I rather dreaded the ride we must take in company. I found, however, that I had a genial, appreciative, and indulgent companion. And this not as the result of any change in him—he was still grave—but from the presentation of another aspect of his character which rounded it off and made him appear very lovely. I came to love him then, and I have loved him ever since.

My knowledge of James B. Taylor, says Dr. Jeter, began at the meeting of the Meherrin Baptist Association, since merged into the Concord Association, held at the Reedy Creek meeting-house, in Brunswick county, Virginia, in the year 1825. He was then just entering the twenty-second year of his age, but remarkably juvenile in his appearance. I had been two or three years in the ministry, and, as young Baptist ministers were at that time scarce, I was delighted to meet him. I had not before heard of him. Our intimacy and friendship commenced from the moment of our introduction, and was never interrupted from that time to the day of his death.

He was strikingly frank in his disposition, gentle in his manners, confiding in his spirit, and plain and neat in his personal appearance. In less than twenty hours after our first meeting we had entered fully into each other's views, sympathies, and plans. He preached a sermon from the text, 1 Peter ii. 7: "Unto you therefore which believe he is precious." It took me, as it did the congregation generally, by surprise. The theme was suited to his genius and spirit, for he was a Barnabas, not a Boanerges. I heard him, doubtless, preach many abler sermons, but it may well be doubted whether any of them were sounder in doctrine or more persuasive and pathetic than that. This judgment corresponds with that of his venerable father, who was not only a ripe Christian, but a man of extensive knowledge and sound sense. He told me not long before his death that when his son commenced preaching

he would, after spending the day at his work-bench, walk a considerable distance at night and preach as well as he had ever heard him. The old man stated that he could not imagine whence James derived the knowledge which his sermons displayed.

My interview with the young preacher resulted in an arrangement for him to accompany me on a preaching-tour which I was engaged to make in Eastern North Carolina, including the counties of Northampton and Bertie. At that time I resided with the venerable Nathaniel Chambliss, in Sussex county. Taylor came down on horseback, as then all our journeys were made in that way, to my place of abode. He commenced the labors of his trip by a week-day sermon at High Hills meeting-house. His text was Isaiah lxii. 3: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Of the sermon I remember nothing, except that it sustained and confirmed the estimate that I had at first formed of the ability and promise of the young preacher.

Many of the events of the journey to North Carolina have faded from my recollection. Some of those which I remember, though pleasant for us to talk of while he was living, are not worthy of a place in this record. We had large congregations—for a most extraordinary revival had recently prevailed in that region, and the desire to hear preaching was general and strong—and Taylor was everywhere heard with amazement and delight.

One occurrence, amusing rather than instructive, and not at all to my own glory, I will mention. We had an appointment at a place called, as well as I can remember it, Potcasi. The house was crowded, and Taylor preached with unusual fervency and power. The people were much affected by his discourse. According to the custom of the time, I was to follow him with a second sermon. When I attempted to preach I experienced an embarrassment which has caused me occasional trouble, and sometimes deep mortification, during the whole period of my ministry. My mind was dark and bewildered and my feelings were flat and cold, and as my preaching was *extempore*, it was of course confused, feeble, and insipid. After proceeding ten or fifteen minutes, my way becoming darker and more perplexing at every step, I deemed it better to stop. I was not unable to proceed, but really thinking that my discourse was so little in harmony with the feelings of the audience that a change in the service would be greeted by them with pleasure, I suddenly called on the brethren to sing. The weather was extremely warm, and the congregation was almost suffocated with heat. The unexpected close of my sermon led to the supposition that I was on the point of fainting from the influence of the weather, and several brethren came forward sympathizingly to the pulpit with water and fans for my relief. My head was bowed, not

in feebleness, but in shame. As the friends approached with anxious countenances, their fears were quieted by the gentle and playful remark of Taylor: "Brother Jeter is suffering not from *heat*, but from *cold*." The story is not yet finished, but as I have commenced I must go through with it. Some months before this time I had made a preaching-tour through this section of the State—the most delightful that I have ever made. It was during the revival; crowds attended on my ministry, as they would have done on the ministry of any stranger, and I preached with a freedom and a pleasure which I have rarely experienced. The acceptableness of my preaching was very gratifying to me, young and obscure as I was. My popularity did not help me, however, to bear my Potecasi defeat, but it will serve to explain what follows. We were to go from Potecasi to Murfreesboro' to fill an appointment. Some one who attended the meeting at the former place went to the town in advance of us. Old Deacon W., the Baptist Gaius of the place, and who was to be our host, inquired of the newly-arrived friend how he liked the preacher. The appointment was for me, and the deacon had not heard that I was accompanied by a young minister. Said the friend: "I liked the preacher very well; he delivered a fine sermon; but there was a man who spoke after him—I don't know whether he was an exhorter or what he was—I didn't think much of him." Deacon W. supposed, of course, that I was the fine preacher, sustaining the reputation that I had acquired in my former trip, and that I was attended by some novice who was seeking to cultivate his gifts among strangers. He was as much amused as I was mortified when he learned that my companion was the fine preacher and that I was the *quasi* exhorter.

I fear the reader will think that I am furnishing reminiscences of myself—to which, by the way, there is no strong temptation—rather than of Taylor; but I have told this rather trivial story for the purpose of illustrating two points in his history: first, his quiet, gentle humor, which never forsook him to the close of life; and, secondly, the wonderful ability, considering his lack of early mental training and means of acquiring theological knowledge, with which he preached in the very commencement of his ministry.

This trip was an occasion in our lives. To us everything was fresh, everything around us was beautiful and filled us with delight. The friendships we formed were warm, some of them cherished through many years. Our intercourse strengthened the attachment commenced at our introduction; the events of the trip furnished themes for many pleasant conversations in after years.

My next distinct recollection of Brother Taylor is of a trip which we made together to the Baptist General Association, held in Fredericksburg in June, 1826. My reminiscences of the journey are not very distinct,

and unfortunately, as in most other cases, they have reference to things trivial rather than weighty, and facetious rather than grave. One event of this class I will mention. We were accompanied by a young brother who, like ourselves, had very little knowledge of the world. In the county of Hanover we passed a small grocery—probably a mere tippling-house—on the roadside, and stopped to get water. Our young friend was sent in to obtain it, and soon returning with it, stated that several men in the house were engaged in playing cards. We suggested that on his going back he should inquire when the grand jury would meet in the county, but did not really suppose he would have the temerity to follow the suggestion. He went in, however, proposed the question, and the shop-keeper, not perceiving its bearing, answered it civilly. Just as the heedless inquirer got back and was about to mount his horse, the grocer, having discerned that the question had reference to an indictment for keeping a gambling-house, rushed out in a perfect fury, and with violent gesticulations cried at the top of his voice, "Come back here and I'll let you know when the grand jury meets." Seeing three young men together whose appearance was not at all clerical, and not knowing by what weapons they might be defended, he did not charge on them, and we, quite panic-stricken, lost no time in widening, by a forced gait, the distance between him and us. We had done no good by our indiscreet and indirect reproof, but we left the grocery somewhat wiser and more cautious than we were before.

At Fredericksburg we had a meeting of much interest and of enduring consequences. There Taylor and myself first met William F. Broadus, Cumberland George, Edward G. Ship, John Ogilvie, and others. They were all young men rising into notice and influence. Taylor and myself were received by them with great cordiality, and then and there was laid the foundation of a friendship and of a hearty co-operation in the advancement of the cause of Christ in this State and elsewhere which bore good fruits, but which circle of friends and co-laborers has been narrowed, by time and death, to the venerable Broadus and myself.

After this period (1826) the life of James B. Taylor became public property, and was largely recorded in all the minutes of the General Association of Virginia, in many of the minutes of the District Associations of the State, in not a few of those of the denominational conventions North and South, and in the columns of the *Religious Herald* to the very close of his useful ministry.

After resigning his appointment as missionary of the General Association, Mr. Taylor continued to reside in Dinwiddie, pursuing his studies and preaching statedly, not without tokens of the divine blessing upon his labors. During this period he was

a contributor to the *Columbian Star*, published in Washington and edited by James D. Knowles. He also maintained a correspondence with his old friend, Giles Smith of Mecklenburg, who was a vigorous thinker and a spiritual Christian, his former pastor, "Father Richards," J. B. Jeter, William Crane of Richmond, and his English relatives. He seems to have had some thoughts of visiting these last. One of his grandfather's letters to him, full of affection, says: "You say you would like to come to England to see all your relatives. You may depend upon a hearty welcome from your poor old grandfather and grandmother. . . . I feel myself fail rapidly, and when I depart I hope I shall be with Christ, which is best of all." A few months later he hears from his uncle Barsabas of the death of this aged one, and again the family is urged to return to England, with liberal offers of assistance from the thriving Nottingham manufacturer.

Had these invitations been accepted, it is curious to speculate as to what might have been his career in his native land. It would no doubt have been useful and honorable there or anywhere, and it is not improbable that his style of speaking was better adapted to England than to this country. Still, it is impossible to resist the conviction that the path which Providence marked out for him, and which he actually trod, was just the one which, on the whole, afforded the most scope for the development of his character and the useful employment of the talents with which he was endowed.

On the 2d of May, 1826, his ordination occurred in Charlotte county, at Sandy Creek, that being one of Elder Richards' churches. The presbytery consisted of Elders William Richards, Silas Shelbourne, and Pleasant Barnes. Elder Shelbourne preached the sermon and Elder Richards delivered the charge.

About this time Mr. Taylor was afflicted by the death of a little sister who had been a pet with him. This event called forth from his pen a poem, which he enclosed in a letter addressed to his father. A portion of it is inserted, without any intimation whatever as to its merit, but simply as going to show what he was at this period. He himself, after referring to the

power of religion to console in every time of trouble, says: "I have written for your inspection a few verses on the death of Elizabeth, which, though not very poetical, may serve to cheer you in the afflictive providence." •

LINES.

Indulgent Father! from whose bounteous hand
All blessings come, and at whose dread command
The sons of men return, and drop to dust,
Teach me to bow and own thy judgment just.

Though thou hast chastened sore and laid me low,
Thou canst thy strengthening, healing grace bestow,
And cause me through the darkest cloud to see
That thou in wrath hast not forgotten me.

Then let me look on scenes of former days,
And think of thee, in whom are all my ways;
And whilst I view the hiding of thy power,
I would be still, lie prostrate, and adore.

* * * * *

Then cease, my soul, to grieve; no more repine;
On God my Saviour let my hopes recline,
Who for my good his chastening hand employs
To wean my heart from earth's polluted joys.

Soon must the message come, "Thou too must die;"
With joy I'll stretch my airy wings and fly
Where I shall meet with her I now deplore,
And gaze on *Jesus'* charms for evermore.

At the meeting of the General Association already referred to, Elder Taylor had become acquainted with some of the members of the Second Baptist Church in Richmond, prominent among whom was that excellent man, Deacon William Crane, who, with his brother James, for several years constituted the principal strength of this church. At the semi-annual session of the Board, held at Richmond about the close of the year 1825, this acquaintanceship was increased. "Early in 1826" (I quote now the words of Elder J. A. Chambliss, who recently delivered an interesting lecture on the history of the Second Bap-

tist Church) "the eyes of the church were turned to him as the most suitable man for the pastorate which they were now called upon to fill; but their efforts to secure his services, though marked by all the well-known determination and persistence of Deacon William Crane, who conducted the correspondence for the church, were promptly and steadily discouraged. Mr. Taylor could not be persuaded that it would be wise for him, a mere boy, without training or experience, to undertake the task of building up a church which was then small, weak, without a congregation, badly located in the city, and mightily opposed by the old and influential mother-church. In his own language, he would, when it was first proposed to him, "as soon have thought of going to the moon." So set and bent against it was he that in order to put an end to the correspondence and compel the church to give up all thought of him in connection with the pastoral office over them—a result he could by no ordinary means accomplish while Deacon Crane was at the other end of the line—he finally determined, like Jonah, to run away. Unlike Jonah, however, he had not yet recognized the voice of God in the call. He started on horseback to visit a relative in Georgia, proposing to turn aside on his journey to attend a meeting of the Dover Association at Mangohick in King William county. But now the Lord took the bridle into his own hands, and there ended the trip to Georgia. At the Association, Deacon Crane informed him that some unusual feeling had been recently manifested among them, and prevailed upon him to stop and labor with them a little while. The "little while" lengthened out into thirteen blessed years.

The following extracts from Deacon Crane's letters to Mr. Taylor, and from Mr. Taylor's to his father, in the year 1826, reveal somewhat more fully the process by which the aforesaid result was brought about, while they also give some insight into the movements and feelings of the writers, as well as into the spirit and enterprise of Virginia Baptists of that day.

Under date of April 4, Mr. Crane acknowledges a contribution of five dollars for foreign missions, and then goes on to speak of the meeting of the Virginia Foreign Mission Society,

which Luther Rice had attended; and of the plan to send Semple and Kerr to the Convention in New York, paying their traveling expenses; and of the appointment of Elder Ball as agent "to travel in various parts of the State and endeavor to promote the cause of foreign missions;" and the appointment of a committee of Elders Semple, Kerr, Ball, Roper, and Keeling, "to consider and devise the best way of getting into operation a periodical publication in Richmond." Then follows an urgent invitation to visit Richmond. The letter concludes: "I think if you were at liberty and willing to come directly, our church would unite in requesting you to do so. . . . I know of no one who, under all the circumstances of the case, would be so likely to occupy the place to advantage as yourself. I wish very much you would arrange to spend some more time with us, and get better acquainted with all of us; and I indulge the hope that the Lord may open the way for your becoming settled with us."

[Mr. Taylor's Letter.]

BRUNSWICK, May 17.

Brother Jeter and myself are together, and will preach to-day at James' meeting-house. We attended last Monday at Wilson's, with Brethren Shelbourne and Petty. I had the honor, in obedience to the command of Jesus, to administer the ordinance of baptism, though I can assure you it was awkwardly enough done. Brother Jeter and myself will continue together for five or six weeks. . . . I have reason to thank the Lord I never was better, notwithstanding I have ridden and preached ever since I left you. The state of my mind has been better, too, since my afflictions. I think I see more the necessity of looking simply to Jesus than ever I did before. I think that I have too much depended on my faith and feelings, and consequently with every varying frame my confidence has risen and fallen. . . . I have been ready, when viewing myself, to look back to the time when I first thought I experienced religion as the ground of my comfort, whereas Jesus, the same yesterday, to-day, and for ever, should be my only stay. I have often been distressed in inquiring whether Christ died for me in particular, but I have concluded that the Bible warrants me, as a sinner, to believe in Christ the Saviour of sinners. It is not my business to know whether I am elected or interested in the work of the Saviour in particular, because there is no such revelation, but simply to believe, as condemned by the law, what God has said concerning his Son, that he is pleased for

his righteousness' sake. And I think that in proportion as I can look out of myself to Christ, so is my peace promoted and so does the heinousness of sin appear. I have viewed the deep, the almost bottomless deceit of my heart, and acquired a greater abhorrence of myself. Oh how does a view of Jesus destroy the law of sin, and impart a thirst for holiness and heaven!

[Mr. Taylor's Letter.]

FREDERICKSBURG, June 14, 1826.

After having traveled through the most delightful country I have ever seen, I arrived in Fredericksburg on Saturday last. I am sure a more delightful prospect could not have been had than that which presented itself for several miles before I reached the city. Large farms in the highest state of cultivation were made up of one perfect level, and waving with wheat almost ready for harvest. I was told that a view like this extended seventy miles. I have met with perhaps twenty or thirty ministers, many of whom are eminent for talents and acquirements. There is a young man named Broaddus,* who preached this morning, who excels any I ever heard, Brother Witt not excepted. I have several appointments with Brother Jeter down in the Northern Neck, but as my horse is very poor I shall decline going. The brethren in Richmond are very anxious that I should settle among them. I confess I am at some loss how to proceed in this matter. The churches I now supply need preaching, and it is probable I shall get a support. Brother Semple seems to wish I should live in Richmond. [After mentioning some difficulties in the way, he adds], I desire to be just where the Lord pleases, and where I can be most useful. Pray the Lord that I may submit to his guidance, be successful in winning souls to Jesus, and adorn the doctrines of the gospel by a well-ordered life and conversation. If these can be effected, no matter where I am or what my external circumstances.

[Mr. Taylor's Letter.]

RICHMOND, June 16, 1826.

I have tried to preach to-day at the Second meeting-house from Psalms cxii. 1. The congregation was very good, considering circumstances. The brethren here seem still to be anxious I should settle among them and become their pastor. I am still undetermined on the subject, and therefore shall not be able to give them a decisive answer. I hope I shall be directed by the Lord in the way I should go, and not run unadvisedly in a matter of so much importance. I expect to start to-morrow morning to Brother Semple's, at which place I shall meet Brother Jeter, preach two days in that neighborhood, and thence return to Dinwiddie.

* This was Wm. F. Broaddus.

I am extremely anxious to see all the family, those who are dearer to me than all the world besides. I often send a longing prayer to the Lord in your behalf, and indulge a wish to sit with you all and converse with you as I have done. I hope you feel reconciled to the wonderful and unmerited grace of God in enabling me to preach the unsearchable riches of Christ. I am sure I would not exchange conditions with the potentate of Russia, and give up my employ as a minister of Jesus for any other, however honorable among men. And should the Lord see fit to take me from this world of sin, you would have no just cause to sorrow. I desire you would pray most of all that I may be saved from sin whilst I remain here, and that I may be useful in the cause of Jesus. . . . : I have procured some tracts for mother and the children.

[From Mr. Crane's Letter.]

RICHMOND, September 1, 1826.

Our Dover Association will not meet till the second Saturday, or the 14th, which will make the third Sunday in October. I trust you will not fail to be here before that time, and be with us the fourth and fifth Sundays. We are quite anxious, all of us, and indeed rather impatient, to have you settled with us, for we seem scarcely to exist at all, as a church, in our present cold, destitute state. Brother Rice told me he rather advised you to come here on trial, and not to settle entirely; but I showed him two of your pieces in the *Star*, and he readily changed his opinion, and agreed with me that, all the circumstances of the case considered, there is no one that we are all acquainted with who could probably occupy with as much prospect of success among us as yourself.

[From Mr. Crane's Letter.]

RICHMOND, September 21, 1826.

Yours of the 14th is just received this morning. I rejoice that your labors are blessed, and that souls are added to the kingdom of our dear Redeemer. For ourselves, however, we still seem to languish and droop and die. Our little church has long been without a shepherd, and the little flock seems to become weaker and more dispirited every day, and the hopes of those who sigh and pray over our desolate condition have for some time past all seemed to centre in you; the most feeling, anxious wishes are constantly expressed, by all who feel any interest in our welfare, that you would come, and that you would come directly.

Brother Kerr's congregation is not much different from what it has been. Several of his members take Campbell's* paper, and that is quite sufficient to paralyze and impede the progress of everything good. I am very sorry you seem still halting whether to come here or not, and I

* Alexander Campbell's.

don't think Brother ——'s opinion need weigh much with you. I am satisfied that Brother Semple, Brothers Rice, Ball, Fife, and Jeter would be glad to see you settled here. Brother Jeter left here this morning for Lancaster county. He preached for us last night, and I am sure he will approve of your coming; indeed, I am sure you can't find a judicious, disinterested person, who knows all the circumstances, who would not approve of it. But our anxieties are so great on the subject that it is really painful to continue in suspense about it. I have told our friends, all of them, that you had given me good reason to believe that you intended to come, but they are anxious for a promise that you *will* come. Sister Smith is about taking a house, and hopes you will board with her. If you come here, I am satisfied your prospects of success and usefulness will be about the same as Dr. Baldwin's were when he removed to Boston. Dr. Stillman's flowing, commanding eloquence had long carried all before it, but in a few years Dr. B.'s church was, and is still, the most weighty one (of Baptists) in the city. A most strict attention to pastoral duties soon gained him the affection or respect of all who knew him. It may be a vain conceit in me, but I know there are others with me whose hopes have been raised, that, should the Lord spare your life, you may yet weigh as much, and perhaps become as eminently useful in the church, as even Dr. Baldwin.

I hope you will not fail to come to our Association, and I regret very much that you are going to the South. I hope you will give that up.

[From Mr. Crane's Letter.]

RICHMOND, September 25, 1826.

I send accompanying this three copies of the first number of the *Richmond Evangelical Enquirer*, by Brother Keeling. It is published rather in anticipation of its date, and has been hurried to let some of our brethren have copies for the Goshen and Strawberry Associations. I don't think the first number a very interesting one, but hope Brother K. will make a good editor when he gets a little farther into it.

We are in hopes he may get one thousand subscribers in this State, but it will require considerable exertion. I have no doubt you will get some.

CHAPTER V.

TO be a city pastor has rather a grand sound, and in the distance and to the uninitiated it may appear desirable ; but really few positions can be less eligible, from a worldly point of view, or more trying to all the Christian virtues, than the pastorate of a feeble church in a city, especially if it is overshadowed by other and more powerful ones. This was emphatically the case with the Second Church, the care of which Mr. Taylor now assumed. In the first place, it was both numerically and financially a very feeble band, having only eighteen white members, of whom not more than two or three were at all well off, while a considerable debt rested upon them for their house of worship. What is more important, they appear to have been “ far below that degree of zeal and love for the salvation of souls which is the first element of success in a church of Christ. . . . It was not an anti-mission church. But so inadequate were its conceptions of the value and importance of missionary effort, even as related to their own prosperity, that about the time Mr. Taylor became pastor we find a resolution adopted prohibiting the regular collection for missions which they had previously ordered, because of an apprehension that it would interfere with the contributions for the support of the gospel among themselves. They believed in Sunday-schools, too, yet so little did the majority, at least, appreciate the worth of that enterprise to the church that in 1828 I find this resolution among the records : ‘ The church being of opinion, formed from past and long experience, that it is extremely difficult, if not impracticable, for the sexton to keep the meeting-house in actual order so long as the Sabbath-school shall continue to be held therein ; Resolved, that the superintendent and teachers of the school be respectfully re-

quested to procure some other room for its accommodation ;' and actually for six months the Sabbath-school was turned out in the cold." *

Another most discouraging feature was that a congregation was not collected, and consequently the material to work upon was yet to be gathered. The church, though it had existed seven years, had never had, either in form or in fact, a *pastor*. Elder David Roper had lovingly and gratuitously supplied the pulpit, but had been compelled to support his family by pursuing a secular calling, which rendered pastoral work impossible, and he had been constantly looking forward to the time when the church would be able to settle a pastor over them. The result was, as we have before stated, that no congregation was yet gathered. It, in fact, was composed almost exclusively of the members of the church. For some time this difficulty continued, and a lady now living, who was then a member of the congregation, said she "was always glad if any one sat the other side of the chandelier, which hung about the middle of the house." Nor was it so certain where a congregation would come from, for "the boundaries of the different churches and worshiping assemblies appeared to be distinctly marked." Perhaps this was, of all the unfavorable elements, the very worst, for what can be drearier and more disheartening than to preach with so many empty benches staring one in the face ?

The house was commodious enough—indeed, as yet, *too commodious*—but it was in some respects badly located, even for those times. I say, *for those times*, because Richmond was then far from being the beautiful city that it now is, squares at present occupied by noble blocks of buildings being then vast ravines filled with free negro cabins and pig-sties, and oft resorted to for dog-fights and cock-fights. But even for those days the "Second meeting-house," as it was sometimes called, was, in some respects, badly located. It was on a narrow, dirty, obscure street or alley near the Basin. Nothing could have been more repulsive to those wishing to have their

Sunday as well as their week-day home pleasantly and fashionably located.

Finally, the church *did* feel, to say the least, the overshadowing influence of the powerful mother-church.

On the other hand, the pastor had in his favor that the church were cordially and even enthusiastically united on him as their leader, and among their number were at least two noble coadjutors. Happy the young pastor with such deacons as the Brothers Crane; so earnest, loving, and true! And indeed, besides them, there was certainly at a very early period a Northern element in the church, which brought to it that spirit of enterprise which is generally characteristic of that region. Even the location of the house may not have been, in all respects, a bad one. It was convenient to a large population, mostly of the poorer classes, and who were thus less likely to have been looked after and gathered into any church-fold.

But whatever the difficulties were, it is evident he had weighed them, and was prepared for them. He had not come with any rose-colored views of his life in Richmond.

Immediately he addressed himself to work—the work of a pastor, for which it soon appeared he had a fine natural gift. He seems even then to have believed, with Dr. Chalmers, that “a house-going preacher makes a church-going people,” and to have acted upon the maxim. No opportunity to gain admittance to a family was neglected, and wherever he went he went as a pastor, avoiding, on the one hand, giving a secular character to the visit, and on the other, the harsh and unnatural introduction of religious subjects. His plan was to show an interest in the family, win them by entering into whatever concerned them, and yet make it clear ere he left that a high aim had been before him, even to do good to their souls. The result was, that persons were attached to him, drawn into his congregation, and conciliated to his message; and in many cases the seeds of divine truth were, in those fireside interviews, dropped into prepared soil and yielded rich fruit. A lady who was a little girl during a part of his pastoral career in

Richmond says: "No one ever so impressed me in my childhood. Other ministers, I thought, were good men and wanted to be useful, but Mr. Taylor seemed to know *me* and care for *me*. I felt that he somehow cherished a special interest in *my* soul, and specially desired *my* salvation. I never had just such feelings to any other person in the world." She adds: "I think it was this power (which really grew out of his sincere and earnest solicitude for individuals) which was a great secret of his success."

One class especially he assiduously looked after. They are peculiarly accessible, and peculiarly appreciate a minister's attentions—the poor. Well did he heed and obey his father's injunctions, given him at this time, to be diligent in ministering to the poor. Nor was this labor unimportant in its bearing on the interests of the church. Poor people fill benches as well as wealthy ones. They are just as apt to join heartily in the song of praise. They are quite as likely to be earnest in labors, and to offer prayers that will draw down the divine blessing. Then, even as to pecuniary strength, they may make up in numbers what they lack in individual ability; and the pennies of the multitude soon count up very largely. Besides, the poor man of to-day may be rich some day, or if not he, his children. In all these respects this pastor found his diligent visiting among the dwellings of the poor soon telling favorably upon his church. Specially was it in many instances the case that families greatly improved their pecuniary condition, and were thus enabled liberally to support the gospel and help every good cause. And this was more interesting when it occurred, as it not seldom did, that this temporal thrift was due to the influence of piety in the individual and in the family. Thus the pastor in a manner carried temporal as well as spiritual wealth to those to whom he ministered, who were in turn ready to bring their tithes into the Lord's storehouse. He would frequently refer to such instances, and say that he loved to see how the *gospel* worked up—improving men's circumstances, and in every respect elevating their condition as well as their character.

Mr. Taylor mentioned, years afterward to Dr. Poindexter,

that it was his habit, while a pastor, when he married persons in humble circumstances, to take an opportunity, at the time or afterward, to give them a little talk in reference to their pecuniary concerns, advising them to be economical and save something from their earnings while they could, and as soon as possible secure a home of their own. He added that he had great satisfaction in knowing that in several instances his efforts in this direction had been signally blessed to the prosperity of those thus addressed.

In this connection the following extracts from his diary and from his letters to his father are introduced. They reveal the condition of things in Richmond, and his own situation and feelings, and need no explanation :

[From his Diary.]

1826, October 26. I have been about two weeks in Richmond, and expect to reside here permanently if it be the will of the Lord. In entering on the work assigned me I cannot help trembling at the prospect. In this city are many thousands ignorant of God, the Maker of the universe; and every day my fellow-immortals are sinking around me to eternal burnings. How shall I apportion my time so as to be useful and discharge my duty? This is a question of infinite moment; may I be directed by infinite Wisdom!

December 2, Saturday. Since the last date I have baptized thirteen persons.

December 21. After having visited several persons to-day, I feel depressed in soul. How little of that charity do I possess which seeks another's good, and rejoices not in iniquity, but rejoices in the truth! How little of that love to God which will make me satisfied with his own plan of working in the appointments of his providence!

[To his Father.]

RICHMOND, October 26, 1826.

When I came to Richmond, about three weeks since, I determined to defer my trip to the South. The brethren here seemed so anxious I should stay that I concluded it was my duty to do so. I have now taken up my residence permanently in the city, and hope that the Lord will bless my labors to the salvation of perishing sinners. When I shall take my intended trip I cannot tell. The prospects for a revival are still encouraging. About eighty have joined the Methodists, and some few the

Presbyterians. Brother Kerr has baptized five, and expects to baptize several next Lord's Day. Last Sunday I baptized six, and we had an agreeable season. There are meetings every night among us. Oh that salvation may go forth as a lamp that burneth, until many shall arise to call the Lord blessed! I was much gratified at meeting with an old acquaintance from New York the other day. It was a Miss G., who was baptized on the same occasion with myself.

RICHMOND, November 5, 1826.

I am comfortably situated here in a room by myself. With as many books as I want, I shall be able to spend two days in the week in reading. The revival still goes on. Yesterday I preached three times—last night to the young. Many are anxious inquirers. I feel well satisfied with everything here except myself. I do not love Jesus as I would wish. I want to be spent in his blessed cause, to give myself up to his control, to take his yoke upon me, and learn of him. Oh for more devotion to his name and blessed service!

RICHMOND, January 8, 1827.

In reference to the subject I mentioned a few weeks ago, you are rather disposed to think me hasty and imprudent. Perhaps I have been so. I am sure that your knowledge of mankind gives your opinion no little weight with me. Besides, the relation mother and yourself sustain to me as the authors of my being makes me unwilling to proceed in any important step without your approbation. The determination, therefore, which I then made shall now be relinquished.

You remark in some part of your letter that you do not think me fitted to bear the ills of poverty. I am afraid I am not; but so much the worse, as I expect to walk in poverty's vale all the days of my life. The prayer of Agur is a good one, yet if the providence of God allot to me a humble station as regards possessions, it is my duty to be resigned to his blessed will. "I have learned," says the apostle, "in whatever state I am, therewith to be content." Jesus had not where to lay his head; and if I am discontented because of hard fare in this world, it arises from want of spirituality and devotedness to God. At the same time I think we should be diligent in business, and make proper calculations in reference to earthly matters, without which our trust is presumption and our patience the indifference of a stoic. I said I always expect to be poor, not because I would affect to despise riches, but because no proper means are placed within my power to obtain them. As a minister of Jesus I have no time to devote to the acquisition of wealth myself, and I am not disposed to hazard my peace and usefulness by seeking it in marriage. On the whole, I would say, "The will of the Lord be done." May I be guided by his infinite wisdom and sanctified by his grace!

When I look back upon my past life, I find abundant reason to rejoice with fear and trembling, and to commit myself, with all that concerns me, into the hands of him who holds my breath and whose are all my ways. The comfortable situation in which I am placed, contrasted with my deserts and with what might have been anticipated, is enough to dissolve my heart with humility and love. I ought to give myself more unreservedly to the exhibition of God's praise. And I hope I shall. While I ought to be more devoted to God, I have the firmest ground of encouragement to confide in his superintending care. He who feeds the young ravens when they cry, and clothes the lilies, will, I cannot doubt, provide for me.

"His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite through."

My health, at present, is as good as at any other time of my life. Surrounded by an affectionate and in some degree devoted people, I feel more than ever encouraged to prosecute with diligence my ministerial labors.

[To his Father.]

RICHMOND, June 14, 1827.

I am just from the Capitol, where the Supreme Court of the United States is now in session. I have seen there the most talented men of the Virginia Bar, among whom are Wirt, Leigh, Johnson, Judge Hay, and John Marshall, Chief-Justice of the United States. The Chief-Justice is even less prepossessing in his appearance than he is represented to be by Mr. Wirt in the "British Spy," being a thin, tall, awkward-looking man. He has, however, the eye of an eagle, and his remarks to the lawyers, by way of instruction, are as plain and simple as they could be made. When he speaks all is silence. The lawyers wait upon his lips with the deepest intensity of feeling, as everything he says has some meaning in it. I have not yet heard Mr. Wirt, but it is expected he will close the argument, at which time I desire to be present. . . . In my last I hinted something about the propriety of marriage, with reference to myself. I desire you should advise me faithfully in this matter, as I believe you to be the best friend I have. I do not wish to take any step of this kind without your hearty concurrence, or without due consideration on my own part. It is probable that if I should change my situation, it would not improve my pecuniary circumstances, so that all the responsibility and anxiety of some secular business would have to be encountered. This is a thought not a little distressing, as I should have to neglect in a proportionate degree the great cause in which I am at

present engaged. I am sensible, however, that all my times are in the Lord's hands, and, believing that he has directed my way hitherto, I trust that I shall henceforth also be under his special guidance, and that he will keep me back from the gratification of my own natural feeling if it come into collision with his will and with the consecration of all my powers to himself. I know that I am to be here but a few short years, and then I shall enter upon a new scene of things. Then, if I am the Lord's, I shall be separated from sensuality and unbelief, and from all that now hides from my view the lustre of holiness and the incomparable charms of a dear Redeemer. Since, then, my stay in this world is momentary, it should be my chief concern to present my body and spirit unto God, which is my reasonable service, and my delight to engage, with all my powers, in promoting Christ's kingdom. Besides, when I look upon the desolation which sin has made, and contemplate the wretchedness to which thousands of my species are hastening, there is everything to excite me to the sacrifice of whatever is earthly and selfish. Oh for grace to lead and strengthen and keep me! Oh for grace to make me useful! This I think I desire more than mountains of gold and silver.

[From his Diary.]

November 4, Lord's Day. Having been confined for some time by sickness, I have preached only once in four weeks. I long to visit the house of God and to inquire in his holy temple. May I go this day in the fullness of the blessing of the gospel of Christ, and may my labors be successful in winning souls to Christ! Oh for more heavenly-mindedness and love to the souls of perishing sinners!

December 10. There is a rich pleasure in the exercise of trust in the faithfulness of a covenant God.

[To his Father.]

RICHMOND, December 20, 1827.

. . . . Last Lord's Day I preached twice, and baptized two persons. The Wednesday night before I had much freedom in preaching on Christian love from John xiii. 34: "A new commandment I give unto you," etc. After meeting, two prominent Baptists of the city (the one a member of the First Church, and the other of the Second Church), who had not spoken for five years, came together and mutually asked forgiveness. The next day I had the pleasure of taking tea at the home of one of them, on which occasion both families united together in pledges of Christian affection. This was a matter of joy and thankfulness to me, as well as to many others.

[From his Diary.]

1828, February 1. I often find myself yielding to acrimony of feeling when my opinions are opposed by others. Strange that one whose judgment is fallible and whose experience is so small should find any risings of temper at expressions of dissent made by others! This is evidently the fountain-head of social, religious, and national broils. A fondness for one's own sentiments has produced more dispute and enmity among men than perhaps any other cause whatever. May I set a watch over my heart and over my lips, that I may not feel or speak improperly in my intercourse with my fellows!

February 2, Saturday night. Just attended the junior Bible-class, with some profit to myself, and I hope to others. Nothing can be more important than the religious instruction of the young, since early principles and habits will probably remain through life. But a responsibility of the most solemn kind rests on me in the discharge of this duty. There is danger of doing an injury to these youthful minds in giving them my opinions, rather than the truth in its simplicity and purity.

February 5. Have just settled myself in a new family, which has produced some little agitation of mind. After having become familiarized with the habits of an amiable family, as was the case with Sister Smith and her children, it is exceedingly painful to leave them. But circumstances seemed to call for such a measure, and I trust it is for the best. May I be a blessing to those dwelling under this roof! May I exhibit an example of patience, meekness, sobriety, and prudence which shall win others to a knowledge of the truth!

February 6. Having spent half the day in studying my Latin grammar and logic, I am disposed to wonder that I have not been more diligent in my application to books. There is a pleasure in traveling the path of science which increases as I advance. If I shall be so happy as to obtain enough knowledge of the Latin and Greek to translate, I will be thankful, and I hope more useful in the cause of God.

February 14. Last night I attended the ordination of Brother Herbert C. Thompson at the meeting-house of the Second Baptist Church in this city, and felt exceedingly solemn under the sermon preached by Brother Ball. His remarks on faithfulness were quite touching. May my diligence and fidelity in my ministerial work be increased from this time! May I watch for souls as one that must give account! and may I seek to improve every day in some useful way!

February 15. The relations by which we are bound to our fellow-men are often sources of the most exquisite distress. Last night I heard of my mother having been very ill, and of her partial recovery. I am sure she is in the hands of infinite Love, or I should be exceedingly anxious and distressed on her account. When I read the letter a thou-

sand painful, pleasing recollections rushed upon my mind. The feelings of my childhood, the waywardness of my growing years, and all the tender solicitude of my dear mother passed through my thoughts, and left a thrill of soul which is indescribable. May the Lord bless my parents with his grace here, and with the plenitude of the heavenly world, for Jesus' sake!

[To his Father.]

RICHMOND, February 18, 1827.

I have just returned from a meeting on the Basin, a part of the city much devoted to wickedness. Some seriousness prevailed among the people, which is encouraging. These meetings are kept up every week by Baptists and Presbyterians, and will, I think, be abundantly useful. This afternoon I attended the senior Bible-class, the exercises of which are very interesting. I attend to two classes every week, each class containing about twenty persons. These, with prayer-meetings, visiting my people, and preparing my discourses for the pulpit, you may be sure, keep me busily employed; and I am very much encouraged to hope that I am not laboring in vain. I feel assured that God is able to make use of me and my poor efforts to promote his glory. His promises are sure; and I do think, though there is much in me and my endeavors of which I should be ashamed, that I desire to live for Christ, and glorify his name by building up his people and leading sinners to the knowledge of his ways. I confess I am often discouraged. When I look at the station I occupy, I am filled with fear and trembling lest I am not qualified to teach and lead my brethren. "Who is sufficient for these things?" I am surrounded by many who are well instructed in divine things, and who have been accustomed to the very best kind of preaching, while, on the other hand, I am looked up to by many who are but babes in Christ. These things often fill me with fear lest I am not in my proper sphere of labor. But there are other considerations which encourage me to go on with zeal and liveliness in the good work. I have a praying, united people around me, who hold up my hands, and to whom I am most tenderly attached.

[Letter from J. B. Jeter to J. B. Taylor.]

CAMPBELL, March 30, 1827.

. . . . I expect to be in Richmond on the Saturday night before the fifth Lord's Day in April, on my way to the Northern Neck. I shall remain in R. until Monday morning; so you may, if you think proper, have some appointments for me. It seems generally like a hopeless attempt for me to preach in the city, yet the Lord can enable even me to do good there. If I were as wise as Solomon, as bold as Peter, as faith-

ful as Paul, as affectionate as John, and as eloquent as Apollos, I could, without God's special blessing, do no good. . . . I wish to influence you, if possible, to go with me to the Northern Neck. Brother Witt promised to accompany me, but he has determined go through Spottsylvania. The brethren would rejoice to see you, and I need not tell you it would afford me very great delight to have you with me. I have no doubt but that it will be a material advantage to you to go occasionally into the country. Here you can breathe the pure air, behold the beauties and wonders of Nature, hear the music of the groves, and lay aside the shackles of city formalities. You know not how much good you would do. We should have good congregations. May the Lord incline your heart to go!

I imagine to myself that you have become quite a great preacher. Situated in the metropolis of the State, at the fountain of polite knowledge, having intelligent companions, recourse to many books, everything to make you diligent in studying, you have improved, I expect, considerably. Ah! some of these things are very unfavorable to a minister's spirituality and usefulness. Situated as you are, you will find many things to excite pride, vain-glory, self-confidence, and levity. You have need to be much on your guard. The heart is deceitful. Evil will spring up and flourish many times before we are aware. But wait on the Lord; endeavor to have a deep sense of your nothingness; learn wisdom at the feet of revelation; compare your attainments in holiness and spiritual knowledge with those of Newton, Dwight, and Brainerd, John, Peter, and Paul. I make free with you because I love you.

Ah! I wish that I, an obscure individual in an obscure part of the world, with little knowledge, less piety, and almost, to human view, unprofitable, were not affected by the evils against which I warn you. With all my ignorance, wickedness, nothingness, and unprofitableness, I am strangely prone to those evils.

[From his Diary.]

1828, April 23. This day a beloved friend left the city to be absent some two or three months. Last night we had an interesting interview, and enjoyed much pleasure in conversing on divine things. How does the religion of Jesus soften and refine the affections! It heightens and purifies the enjoyment of friendship, since attachment to Jesus assimilates the dispositions and imparts a oneness of taste. For the happiness of the individual from whom I have just parted I feel a deep solicitude, and have every reason to believe this feeling is reciprocated. I anticipate with pleasure the time when this union of hearts will be more perfectly cemented—when together we shall enjoy the Saviour and together strive for usefulness in his church. May usefulness be the leading principle of

my life, and may I bring everything else into conformity to the glory of God! Let me not calculate too much on enjoyment springing from the social relations of life, but let me make the everlasting God my portion and my joy. Let me look up to him as a pure and exhaustless fountain of good, and in every step I take seek to be directed by his all-wise counsel. Then shall I be stable amidst the disappointments of life, and cheerful in the discharge of my duty as a Christian and a minister.

1828, April 27. Many are the indiscretions of which the young are guilty in judgment, feeling, and practice. In relation to myself, I look back with painful regret on my past life, that so much of it has been spent in worse than busy trifling. Not only in regard to the formation of my moral character, but in the improvement of my mind, I have reason to deplore my neglect and inattention. I can now see that when I commenced the ministry I should have bent my attention to the securing of valuable information, instead of devoting all my time to the instruction of others. But it is not too late to accomplish something in this matter. I will now apply myself with as much industry as the duties of my vocation will permit. And oh that I may do all in view of eternity, and in scrupulous regard to my usefulness as a minister of Jesus Christ!

[To his Father.]

RICHMOND, April 29, 1828.

My health is still exceedingly good, perhaps increasingly so, owing in some measure to the regularity of my habits under the blessing of God. I rise very early, and with my Latin grammar I walk out in the fields to enjoy the freshness of the morning breeze. About seven o'clock I return and breakfast, after which I apply myself to close reading and writing until about eleven, when I visit until one; at half-past one I dine, sit in my room an hour or two, and again visit until night. Thus I have some good degree of enjoyment in the discharge of my duty, though sometimes given to depression of spirits.

[From his Diary.]

October 18. To-day destroyed a large number of papers, the product of my more juvenile years. In taking a retrospect of the time which has elapsed since I entered upon life's busy scenes, I see much reason for gratitude and humiliation. The Lord has emphatically led me by a way which I knew not, and in paths which I have not known. "Surely goodness and mercy have followed me all my days, and I will dwell in the house of the Lord for ever."

October 30. This day is an important era in the history of my life, and one of the happiest I have ever known. This evening I expect to be united in marriage to the object of my best affections, and I can look

forward with calmness and reliance on the providence of God, knowing that he can supply all my need and make this connection a blessing to us both and to all around us. In the good sense, prudence, and piety of my dear Mary I have the most unwavering confidence, and the highest satisfaction in looking back on the course we have pursued for the last twelve months in relation to our expected union. I have reason, however, to distrust my own vile heart, and to fear I shall be the instrument, in the indulgence of idolatry, of bringing down the chastising hand of the Lord on my dear partner.

November 8, Saturday night. Another week has gone, and with it a solemn account of the manner in which I have improved my privileges, which is registered in the book of God's remembrance. I have been exceedingly busy the whole week in attending meetings of different kinds and making pastoral visits, and hope my labors will not be in vain. I want to be more faithful in the discharge of my duty as an overseer over the church of God. I must try to acquire such a temper as will lead me to speak plainly and in the fear of God to the people of my charge respecting everything in which I may conceive they err from the truth.

November 27, Thursday. It is four weeks to-day since I was married. In this connection the Lord has blessed me beyond measure. My dear companion possesses, I think, much of the spirit of Christ, and is every way qualified to enlarge my usefulness. I have reason to believe that our dispositions are in a good degree the same, yet there is necessity of watchfulness, prayer, and dependence on God to fit us for all trials and vexations of life. I am determined, in the strength of God, to avoid everything which shall have a tendency to mar our peace and usefulness. I will endeavor to administer to all the wants and alleviate all the sorrows of my dear Mary. I will seek to control my temper under all circumstances, subduing fretfulness, anger, and impatience, that she may thereby be rendered happy in committing her earthly destinies to my hands. I will strive to please and cheer her, and above all to promote her spiritual welfare. O Lord, direct and support me in doing thy will in all the relations of life, for the Redeemer's sake! Amen.

December 27. Just returned from a preaching-excursion of ten days, during which I have preached seven times and procured ten subscribers for the *Herald*.

December 30. Yesterday and to-day, besides attending to my studies, I have visited in a pastoral way about fifteen families. I find that peculiar qualities are needed in filling the station of an overseer over the church of Jesus. There is required much patience and long-suffering to bear with the numberless infirmities of Christians, much affection and concern for their spiritual welfare to enable one to ascertain the state of their feelings, and much faithfulness and decision to reprove, rebuke, and

warn as circumstances may require. A pastor must be willing to suffer reproach, to have his motives suspected, and to deny himself frequently, if he would succeed in building up the church of God. "O Lord, enlighten, direct, guide, and prosper me in my pastoral relation, and thine shall be the praise.

From the foregoing it appears that he found the church ripe for a revival. The first six months were a season of ingathering, sixty persons being added by baptism. These additions imposed new and important responsibilities upon the pastor. He never for a moment yielded to the idea that, having baptized these persons and introduced them into the church, his duty was done. On the contrary, he rather regarded them as scholars to be taught in the gospel, and as new recruits to be transformed, by training, into well-drilled soldiers. Every pastor knows the strong tendency for both minister and church to relapse, after a season of revival, into a state of indifference; and it is a matter of grief how often young converts are entirely neglected by those who should care for them. It is therefore interesting and instructive to read the following extract from a letter written by him to his father, May 31, 1827: "I think the work is over in Richmond. . . . I have just established a meeting of inquiry, to be attended by all the members of the church and such as may be interested in the matter of religion, at which time the deacons and myself question each one present on the state of his mind, and administer such comfort or reproof or instruction as may be necessary. The principal object attained in these meetings is having an opportunity of conversing familiarly with those who are too busily employed in the week to admit of my seeing them. Our last two meetings were very pleasant."

Pursuing a course like this, he is able to write, months after a revival, "The prospects of our church are very flattering. Without a single exception, so far as I know, our members who joined last summer are steadfast and growing Christians. The most perfect love and harmony prevail."

Like Luther Rice, he regarded the conversion of a soul in its relations to the interests of Christ's kingdom at large. It

was not only to be brought to the highest personal development, but made as efficient as possible in leading yet other souls to Christ and pushing still onward the Redeemer's cause. To secure these objects the church was thoroughly organized into Bible-classes for the study of God's word, and into various societies and meetings for developing both the liberality and the activity of the members. Of these enterprises the pastor was the planning, moving, guiding spirit. In the language of Mr. Chambliss, "The efforts of Mr. Taylor extended to every department of Christian work, and the happy results rapidly appeared. In the first year of his ministry about sixty were added to the church. In the second and thenceforward we find evidences of greatly-increased prosperity in the Sunday-school; and the missionary spirit grew so rapidly that in one year about twenty-five hundred dollars were contributed to foreign missions. In 1829 the Dorcas Society of the church raised twelve hundred dollars for the payment of the church debt, and by January, 1830, that debt was nearly extinguished. But the 'times of refreshing from the presence of the Lord' which occurred during this pastorate were perhaps its most remarkable features." Some of these seasons will be more particularly referred to in the following pages.

But, while so earnest and successful a pastor, he did not restrict his labors to his own church. On the contrary, he from the first threw himself heartily into those general enterprises which had for their object the welfare of Zion. Before the days of colporteurs he was himself not only a colporteur, but also a depository, and from a large bookcase in his house, stored with the issues of the Baptist General Tract Society and with other valuable publications, orders were filled and packages sent all over the State. In his files are numerous letters from Ira M. Allen, the General Agent, and long accounts of his own sales. Committees and Boards, too, claimed much time and labor, which were cheerfully given.

During this period he also maintained quite an extensive correspondence—first, with his brethren in Virginia, and subsequently with many of the prominent ministers in all parts

of the country. In part these letters were the expression of Christian friendship, but they were mostly on business of one kind or another connected with the general interests of the cause of Christ. Of his own epistles to his brethren none seem to have survived, but theirs to him are still found carefully preserved in his files; and from these last a few extracts are given in these pages, as throwing light upon his "times" and his relations to his contemporaries, as well as affording pleasing glimpses of the characters of the writers in their youthful days.

Despite, however, of the labors imposed by seasons of ingathering, by these Bible-classes and mission societies, these Boards and committees, this tract distribution and correspondence, he was yet a *student*—not, indeed, in the sense of one seeking to be a *scholar* in the fullest acceptation of that word, but trying so to enrich and train his mind as to qualify himself to be a sound and instructive teacher of the oracles of God. In attempting this he pursued a somewhat systematic course of theological reading, besides attending to studies having a general bearing upon his work. It is affecting to see him hammering away on his logic and Latin and Greek, anxious to learn enough to be able to translate, deploring his want of better opportunities, but cheerfully trying to improve those he possessed. His first available funds seem to have been devoted to a subscription of twenty-five dollars to Columbian College, and to the purchase, for his own use, of the library of Elder David Roper, which was, for that time, a large and well-selected one, embracing the principal commentators, several of the old divines, and some of the standard works of theology and church history. Subsequently, he from time to time added to this collection, specially supplying his family liberally with the best reading-matter. Indeed, books and contributions to benevolent objects were items in respect to which he was not economical. The columns of the *Herald* and his manuscripts also show that he was already diligent, not only in reading, but in the use of his pen. While he seldom wrote out his sermons, but only made pretty full notes, he *did* write exegeses and reviews, and discussed "living questions," thus not only accom-

plishing somewhat at the time, but preparing for the authorship to which he afterward addressed himself. It will be remembered that his articles in the *Columbian Star* had exercised potential influence in convincing those concerned that he was the man for the pastorate of the Second Church ; and now some pieces from his pen, though anonymous, were exciting attention and calling forth replies from distant States. In one instance he wrote to a friend that these critics had misapprehended his meaning, and added quietly that he would in due time explain. He was an active and punctual member of the "ministers' meeting," which served both as a bond of union among a number of ministers living within fifty or a hundred miles of Richmond, and must also have been very useful in stimulating them to mental activity, as similar institutions are now. He was for some time the secretary, and from the record-book it would seem that the meeting was maintained with much spirit and efficiency.

To do all that he did required system. We have heard the maxim, "One should not tie himself up, but leave himself free to do as he pleases hour by hour, and be governed by every new development." For a pleasure-trip there could hardly be a better rule—that is, to *have no rule*—and the same is true for a life which is only a somewhat longer pleasure-trip ; but if one wishes to fill up his hours to the greatest advantage, he must have a very rigid system, and then adhere very rigidly to it. He must have an hour for everything, and do everything in its hour. Mr. Taylor recognized this. In the first entry in his diary after settling in Richmond are these sentences : "How shall I apportion my time so as to be useful and discharge my duty ? This is a question of infinite moment. May I be directed by infinite Wisdom !" In another place is a sort of schedule for a month, with a space for every day, and also one for the morning, noon, and evening of each day, with the duty, whether public or private, indicated for each division of each day. He was no doubt often interrupted, but this was the plan by which he was seeking to work.

The amount of labor he performed, both at that period and

afterward, is the more remarkable from the fact that he was all his life, and especially in his early manhood, of very delicate constitution, and subject to rather frequent attacks of sickness. On this account he seems to have thought much, though not at all morbidly, of the probability of an early death, and once or twice to have been almost at the point of retiring from his pastorate in the city and seeking a position involving less work and care. A lady who was a member of his congregation during his first years in Richmond describes him as exceedingly delicate during much of that time, and tells how he would sometimes stop at her father's house on Sunday morning after preaching, too much exhausted to walk home without resting. And yet he seldom failed to preach three times on Sunday, and nearly as often during the week. His excellent family physician would encourage him, in his feebleness and despondency, by telling him he had "an improving constitution." This proved to be true. He was also very regular in his habits, careful to take open-air exercise, and, without being squeamish, was rather particular in his diet, generally preferring stale bread, of which he became fond. In fact, he observed scrupulously all the laws of health, except that he always probably overworked himself. It was not in his nature to see work before him and not do it, and do it thoroughly. And yet, even in overworking himself, he suffered the minimum of evil from it, because he worked quietly and without unnecessary expenditure of vital energy. Thus, while it is probable that he abridged his life several years by excessive toil, he yet by the course referred to lived, notwithstanding his early feebleness, nearly to threescore years and ten—a fact which should both instruct and encourage any young minister whose condition may be similar to what his was.

The following extracts are from letters of R. Ryland to J. B. Taylor:

LYNCHBURG, February 27, 1828.

Your favor was gratefully received by our esteemed Brother Crane. It has been my design for some time to write to you, but when my *necessary* writing is done my breast generally admonishes me to cease. It would seem cold and formal to tell you that I highly appreciate

a correspondence and acquaintance with yourself.* Young Baptist preachers ought to love one another so fervently as not to need such assertions, but it is really one of the purest and most abundant of my pleasures to associate with a fellow-laborer in Christ—one who *understands* me *exactly*, and whose dialect is peculiar to my ear. With such a one I am at once perfectly acquainted; I seem perhaps too easily to mingle with him and to receive a new impulse from his conversations.

Would that I could state the same exercise of mind on private experience as you have! There has been a great declension in my personal feelings since I left the college. The causes are several. I am more in contact with the world and under stronger and more frequent temptations; I am not so regular in my life. Having to visit and receive visits, to read a little, and then change my work immediately, these things do and will break into my devotional habits. When I go to a social meeting the anxiety incident to conducting it is of a deadening influence. I often feel as if I go to help others pray, while my poor heart (more in need than any others) must wait till I can get by myself. I read the Bible, too, for other people, but *once* such exercises were peculiarly assisting to *me*. After preaching on the Sabbath the fatigue and distraction of spirit caused by it prevent me from cultivating that lively devotion so desirable. I am thinking over the sermon and correcting it.

. . . . When I go home to collect the college-money I have some idea of getting you to attend in my place for a fortnight. I could preach for you once a Sabbath and perhaps twice. This would be an inequality in point of labor, but it might be good for your health—a consideration more important than I fear you regard it. In the event we should make this change, we shall both feel perhaps like a minister once in a like situation. "If," said he to his substitute, "you preach *better* than myself, I shall tremble for my popularity with my folks; if you are *inferior* to me, I shall dislike to employ you in my stead." No matter what may be the cause, the *fact* is, that when *any one* preaches for me I wish him to try his very best. Nothing is too good for my congregation.

RICHMOND, June 12, 1828.

. . . . Your folks are almost at freezing-point, and I fear if you don't hasten homeward they will get below it. However, if you are melting *mine*, I am glad. I have not succeeded in preaching *one* tolerable sermon

* Under another date he writes: "Your valued favor arrived yesterday while I was attending an appointment in the country, and its perusal has been deeply interesting to me. Some parts have been read over and over again, and all more than once. I sometimes get into the fogs so deeply that nothing will help me out but a good letter, and *yours* always prove *antifogmatic*."

yet; and I'm fearful that's not all. I have been harassed with a kind of foolish fear that the change was not acceptable to your church. Not that I have discovered the *least* indication of discontentment in any member of the church, but a consciousness of your superior qualifications for the pulpit and private circle has induced this fear. I call it foolish, because if my mind were properly exercised it would not meddle with any such peculiar notions. I should hold up the glorious Son of God with fearless power, regardless of the estimation of mortals. . . .

Saturday Morning. Last night the rain prevented me from attending the prayer-meeting, and your letter was handed me after I was in bed. Its perusal animated me so that sleep had almost been banished from me. I do rejoice at your usefulness among my beloved people, and I have prayed to almighty God to arm you with the armor of the gospel. The rigid prescriptions I gave you were the result not of a fear of your faithfulness and industry, but of deep anxiety for your usefulness; and now, if I thought *your* place was properly filled, it would complete my joy.

Sister Moseley's letter gave me the intelligence of the death of a member of my Bible-class, which has filled me with awfulness. Visit the branches of that family. It often causes me to review my life to hear of the death of a hearer. What does *she* now think of my sermons, prayers, and conversation? . . .

LYNCHBURG, August 7, 1828.

I have just returned from a pleasant excursion into Prince Edward, on a visit to our beloved Brother Witt. He is recovering from a six-weeks' spell of fever, having been reduced to the very image of death, and almost to his end. He now walks his room, rides in good weather, eats every two hours *punctually*, and is in a fair way to get well if he does not relapse. He is in an excellent frame of mind, and says for two days during his illness "his soul was *stormed* with pleasure." Oh what a loss would his death have been to the churches! . . .

I received a letter yesterday from Brother Semple. He urges me very hard to act as agent for the college through Virginia—i. e., between tidewater and the mountains. Riding would be useful, but I cannot think of leaving Lynchburg. Besides, this State is empty of money. Rice and others have gone through and through. Oh that college gives me the *vapors*! Tell me what shall I do. Brother Semple will not let me alone. Oh that I had one thousand dollars! They should stop his importunities. But what must I do?

LYNCHBURG, October 24, 1828.

There are several persons halting between baptism and *circumcision*. (Dear me! how tired I am of the Abrahamic covenant!) Our house

goes on as fast as we can desire. The walls are up about five feet above the floor. I am more anxious about paying for it than completing it. It is a very inexpedient measure to go in debt, and we have not quite twelve hundred dollars subscribed—a sum little more than sufficient to pay for the brick-work. . . . I have no doubt that in three years from this time our house will be finished, and when this object shall have been accomplished I shall feel at liberty to resign my pastorship of this church into better hands. By that time, if not before, I shall have utterly exhausted my meagre stock of divinity, and I shudder at the idea of outliving my usefulness in any place, or of being worn out and reduced to the necessity of going round in the same old track. Wesley said he would make any congregation tired of him in two years. The remark is worth the attention of many Baptist ministers. I hope you had a pleasant time of it at Grafton. I wish you would go on a preaching-excursion to Hampton. *I think a minister ought to be occasionally absent from his people. They will learn to appreciate him when present.* Last evening I enjoyed myself more than common while preaching from Phil. iii. 18, first clause. It does appear to me that amid all my sins and doubts I love to preach about Jesus. . . .

LYNCHBURG, November 6, 1828.

. . . . Your kind letter gave me much pleasure this evening, and excited several singular emotions. I am often a subject of reflections difficult to be named. They are not joyous, not grievous. I like to indulge them, and yet they may be termed melancholy. They are far from being religious, and yet not hostile to religion. You would tell me a remedy can be found in that condition to which Byron referred when he sung—

“ ’Tis sweet to hear the watchdog’s honest bark

Bay deep-mouthed welcome as we draw near home ;

’Tis sweet to know there is *an eye will mark*

• *Our coming, and look brighter when we come.*”

. . . . Oh, I forgot to mention the subject of exchange. When can you come up and preach again for us? The ladies are not so anxious *now* as they once were, but I am equally so. Can you not come?

On the 30th of October, 1828, Mr. Taylor was married to Miss Mary Williams* of Beverly, Massachusetts, but who was at that time making her home with her sister in Richmond. She was truly a helpmeet for him, earnestly co-operating with him in all his labors, and bearing cheerfully the trials incident

* She was the daughter of Elisha Williams, who was a Revolutionary soldier and aid of Washington, and subsequently a very laborious and useful Baptist minister. Vide Sprague’s “Annals” for his biography.

to her position. Specially did she always bid him Godspeed when duty called him from home, sometimes, indeed, choosing alone to nurse her sick children rather than detain him from his Master's work. More than this may not be said, as she still survives; less could not be in justice to truth.

The gentleman of whose family she was an inmate before her marriage, and who is now among the oldest citizens of Richmond, says that Mr. Taylor was a model of clerical propriety and prudence, never in his intercourse with young ladies or in his courtship doing or saying anything that could excite remark, much less criticism. From various allusions in his diary and in his letters to his father it is evident that though his natural feelings were deeply enlisted, he acted in the whole matter with supreme regard to the divine will, and earnestly seeking for the divine guidance and blessing. Thus acknowledging God, he experienced the fulfillment of the promise, and in this important particular eminently enjoyed the divine guidance and blessing. Few men were ever more domestic in taste than he was, or enjoyed more domestic felicity than fell to his lot. The following lines from his pen, composed while absent on a preaching-tour, expressed the real sentiment of his heart:

Home has a sweet, a pure, and holy charm,
Which binds my heart when duty bids me go
To sound in sinners' ears the dread alarm,
Or point to Christ, whence grace and pardon flow.

Sweet home! how swells my joyful heart
At thought of thee, now duty's work is o'er!
Though transient pain was felt from thee to part,
Now I can prize thee better than before.

My Mary! sweet companion of my days,
And thou, dear babe, the pledge of earliest love!
Soon shall we meet to offer up our praise
To him whose goodness all our days do prove.

How poor, how wretched he who has no home,
No wife to welcome, and no friends to greet,
Compelled alone, unblessed through life, to roam,
And unassisted all its toils to meet!

But doubly wretched he who seeks to gain
An earthly home and has no Friend on high;
Mine be the bliss and effort to attain
On earth a home, and one above the sky.

Here it may be appropriate to refer to the manner in which, from the beginning, he managed his fiscal affairs. In the fly-leaf of his account-book for 1828 is the following language, with his signature appended: "Much disgrace has been attached to the character of ministers and to the cause of God in the management of their financial concerns. May I be so directed by the Spirit of God in this thing that he may thereby be glorified and his blessed cause promoted!" About the time of his marriage he wrote to his father: "We have both determined to pursue a course of the most rigid economy, and to buy nothing which we can dispense with, and especially to avoid involving ourselves in debt." A few months later he says: "My means of support for the present will not be enlarged, as there is some expectation of paying off part of the church debt and building galleries to the meeting-house. However, with economy and the blessing of God, we shall no doubt do well. . . . I do not wish to consider this world my home, and having food and raiment, I desire to be content. I have determined to owe no man anything, if I have to make one room my dwelling, be my own servant, and live on crackers and milk. This is a determination which Mary wishes to adhere to as much as I do." The pursuit of the course thus indicated, adopted from no desire to secure worldly wealth, but simply to avoid offence and promote his ministerial usefulness, really lay at the foundation of any pecuniary prosperity he may have enjoyed. Determined to live within his income and lay by a little for a time of need, though from the first his hand was open—his friends thought *too* open—to every call of benevolence, he in the course of six or eight years had saved a few hundreds, and by his prudence and economy and exactness in business had secured a credit good for any amount he might need. This enabled him to improve an opportunity to buy on very favorable terms a pleasant home, where he reared his

family, and which subsequently, by enhancement in value, became the beginning of a comfortable estate.

When Mr. Taylor went to Richmond, Elder John Kerr was the pastor of the First Baptist Church, and was a most powerful and popular preacher. He naturally sympathized with the feeling of his church toward the new body, and was at first disposed to treat the young pastor a little cavalierly. The latter determined to pursue, and did pursue, a meek and uncomplaining, but at the same time straightforward and independent, course. This, in time, won the respect and admiration of his senior, and their subsequent relations were of the most pleasing character. Moreover, the pastors thus agreeing, the two churches soon came to understand and love each other; and ever since the Baptist churches and pastors of Richmond have been remarkable for their mutual love and hearty co-operation.

After Mr. Kerr's resignation in 1833, the First Church had for two years the services of Elder Isaac T. Hinton, a man of fine ability and culture and of warm and genial disposition. With him Mr. Taylor enjoyed a close and delightful intimacy. "For many months they were together, by turns, at each other's breakfast-table, and in the full exercise of mutual sympathy were accustomed to bow together at the throne of the heavenly grace. Those were seasons never to be forgotten." * And when, after leaving Richmond, Mr. Hinton was in trouble and his heart sore from misrepresentations, it was into Mr. Taylor's sympathizing ear that he freely poured the story of his sorrows.

With the Pedobaptist ministers of Richmond, Mr. Taylor from the first maintained pleasant, and with some of them rather intimate, relations. When he settled in Richmond, Dr. William J. Armstrong, afterward so well known as Corresponding Secretary of the American Board of Commissioners for Foreign Missions and for his melancholy death, was the loved pastor of the First Presbyterian Church, which he continued

*Slightly altered from a glowing and beautiful tribute written by Mr. Taylor for Sprague's "Annals of the American Baptist Pulpit." Vide page 609.

to be for several years. He believed in revivals of religion, and was himself full of fire, though free from extravagance. He frequently attended the Baptist meetings, and was quite willing either to exchange pulpits with his Baptist brother or in any practical way co-operate with him. Mr. Stephen Taylor and Dr. Stiles, who were successively pastors of the United Presbyterian Church, were men of kindred spirit and pursued a similar course. On one occasion we find the last named writing to the pastor of the Second Baptist Church, saying that he was in some trouble with a dancing element in his congregation, and asking an expression from him which might aid in forming a correct public sentiment on the subject. Dr. Plumer, who succeeded Dr. Armstrong, was accustomed to say that Mr. Taylor was the man of all others whom he would wish to have with him in the dying hour. Mr. Taylor also enjoyed the friendship of the venerable Bishop Moore. That distinguished prelate once assured him of his conviction of the consistency of the Baptist position upon the communion question, and related an incident in his own experience illustrating the position. Mr. Taylor has given the incident in his little work on "Restricted Communion."

The courteous and Christian intercourse which is above referred to as subsisting between Mr. Taylor and his ministerial associates was the more remarkable, as well as the more creditable to all concerned, in that it was not interrupted, although he was not seldom called upon to baptize and welcome to his church persons who had been connected with the Pedobaptist churches of the city.

Very soon after settling in Richmond, Mr. Taylor manifested a disposition, which was ever afterward characteristic of him, to labor not only in his own immediate field, but wherever, in regions near or remote, the way seemed opened for him to be effective in the Master's service. Perhaps, indeed, the case may be more strongly stated, for the motto of many of the men of his time might well have been, "I will find a way or *make* one;" certainly he and they often acted upon it. From what has already appeared in these pages, and from

what may still appear, it will be evident that he by no means neglected his own people. But he always held that a pastor did not belong to his own church alone, but to the cause of Christ; and he was strongly impressed with the conviction both that it behooved pastors occupying centres of influence to make themselves felt in the surrounding country, and that in so doing they also trained their churches to cherish comprehensive views and generous sympathy in reference to the general interests of Christ's kingdom. Baron Humboldt is represented to have said to Agassiz, when the latter came to this country, "You do not belong to Germany; you do not belong to Europe; you belong to Science." So the subject of this Memoir felt about himself and his brethren; he and they belonged not to the Second Church, not to Richmond, not even to Virginia, but to Jesus Christ. It should be added to the foregoing statements that protracted meetings, as now held, were then unknown, so that labors such as have been described were necessarily more spontaneous on the part of ministers, who would often of their own motion (and no doubt also moved by the Holy Ghost, as was Philip, Acts viii. 26) send out their appointments and preach wherever there seemed to be a prospect of doing good—now at churches, now at school-houses, and perhaps quite as often at private dwellings. Accordingly, we find him, soon after coming to Richmond, not only fostering mission-stations in the suburbs, and laboring in the immediate vicinity of the city, but striking out, first into the adjoining counties, and then into districts farther removed. Besides preaching, he would secure subscribers to the *Religious Herald*, then in its early and feeble existence, circulate religious books, originate and foster Sunday-schools, and seek to awaken an interest in the cause of missions. These trips were very delightful to him. To some extent they were a recreation, for they afforded a change; and through life work for Jesus was so congenial to him that it did not tax him as it might otherwise have done. They were also useful in that they extended his acquaintance and promoted his personal influence with the brotherhood, thus preparing him for the more

successful execution of certain important public labors that were soon to be devolved upon him. Moreover, indirectly they benefited his own church in another way besides that already hinted; for persons becoming attached to him would, on removing to Richmond, naturally seek him out and attend his ministry, and, if Baptists, identify themselves with his church. It is eminently desirable for a town church to have a "back country" from which to draw new material; and this "back country" should not be overlooked by the town pastor. In some cases persons, and especially young men, converted by his itinerant sermons, afterward became his effective coadjutors in Richmond. One very striking instance of this I will mention in detail.

A few months ago, spending a Sabbath in the city of New York, I called upon a gentleman whom I had known in my childhood as a member of the Second Baptist Church, Richmond. Among other topics my father's early ministry was referred to, when my friend made the following statement: "I well remember the first time I ever saw him. I was living about fifty miles from Richmond, and was an apprentice-boy. Coming into the village one evening, I saw a notice that Rev. Mr. Taylor would preach at candlelight. I can hardly tell why, but I was much excited at the notice, and was seized with such a desire to attend and hear the strange preacher that I ran all the way home, perhaps a mile, to ask permission of my employer. I reached the dwelling breathless, and cried: 'Rev. Mr. Taylor of Richmond will preach at candlelight; may I go to hear him?' The permission was given. I remember my employer thought that the preacher must be Rev. Stephen Taylor, then a Presbyterian pastor in Richmond, as your father had not become known in our neighborhood. But I found out that it was Rev. James B. Taylor, the Baptist minister; and, what is more, his sermon that night was the beginning of my becoming a Christian." And, what is still more, that apprentice-boy removed to Richmond, became a wealthy man, and one of the most liberal and efficient members of the Second Church, as his *son* is at this day.

In other instances the visits of Mr. Taylor to neighborhoods where Baptist sentiments had not been prevalent were largely influential in introducing them or causing them to prevail. This was especially the case in a community not far from Richmond where he early began to operate.

There were also not a few cases in which his conversation was sanctified to the spiritual welfare of persons with whom he was thrown either on the road or in the family circle. One of the entries from his diary is as follows: "Called on Mrs. P.,* and heard the pleasing news that her daughter Hardinia, who died March 6, for some weeks before her departure indulged a triumphant hope in Christ. She left a special message for me, thanking me for some admonition given some months since, which she said had been sanctified to her spiritual good. . . . The Lord be thanked for his goodness to me, an unworthy worm, in blessing my labors, and to her in plucking her as a brand from the burning!"

Another incident, which has been communicated to me since his death, belongs to this period of his ministry. He was traveling in North Carolina, and had occasion to ride some distance in a buggy with an irreligious young man. He pressed upon him the claims of the Saviour, and finally proposed that they should stop and retire to the woods for prayer. It was done. Afterward the young man became a Christian, and made a journey to Richmond to see and thank the friend who had shown such solicitude for his salvation.

Were it necessary, details might be given of his evangelistic labors, such as miles traveled, books sold, subscribers to religious periodicals secured, sermons preached, and candidates baptized; but perhaps such statistics would not be interesting, and moreover, while it is sometimes said, "Figures do not lie," they often give an inadequate if not an erroneous conception of what is done. Certainly, *figures* can never set forth the *spirit* in which a man labors, nor that mighty but unconscious influence which a truly good man exerts by his example and conversation and manner wherever he goes. Nor can any but the all-

* A lady residing in the country.

seeing One ever know the private conversation and words of truth dropped like good seed here and there by one who has made "usefulness the regulating principle of his life." After all, interesting as any man's life may be if tolerably well told, it is only the *shell* of the life that we get. But it is consoling to remember that a saint has his "record on high," and possibly biographical studies may engage us "on high," when, more than now, we may look beneath the mere surface of things.

It is, however, right to remember, in contemplating the itinerant labors of a minister in that period, how very different the facilities of locomotion were then from what they are now. At the present day it is quite easy to seat one's self in a rail-car at Richmond and go in almost any direction in the State, making forty or fifty miles in a couple of hours, or two hundred in daylight, with possibly a short ride by private conveyance for variety. Then these journeys were performed on horseback, and the forty miles was a hard day's ride, and the two hundred miles took the whole of a weary week, or if made in less, it was done by riding day and night in the stage. One can readily see that there is quite a difference between trudging along, perhaps through mud and rain, at four miles an hour, and sitting at one's ease in a luxurious coach, reading or even writing, and at the same time dashing to one's destination at five times that speed. Not that we would think all the advantage is with us, for the open air and the horseback exercise had much on their side, and those rides were eminently favorable to studying sermons which were to be preached *extempore*, while with a good companion they were sometimes both pleasant and profitable. It is only meant that miles traveled and churches visited, etc., indicated then something more than the same do now. It is one thing to reach your destination at ten A. M. and have the day to rest for the night's service, and quite a different thing to ride forty miles, get off your horse at dusk, and "preach at early candlelight," and then perhaps rise at day to make twenty or twenty-five miles in order to fill an appointment at eleven in the morning. Whole pages of a memorandum-book kept by Mr. Taylor tell of such riding and preaching; and once we find

him, having spent the week at Charlottesville and preaching through Fluvanna, Goochland, and Caroline, *riding twenty-four miles on Sunday morning so as to fill his pulpit at eleven and four in Richmond.* Sometimes it would happen that in these journeys peculiar privations would be encountered. On one occasion, after a day's ride, he went supperless to bed, and his lodgings were such as to render slumber impossible. Rising early, he pushed on to his appointment, and reached a hospitable home in the neighborhood of the church just before preaching-time. The family were starting to meeting, and the road was crowded with people going to hear "the Richmond preacher." Kind Mrs. R. saw from his appearance something was the matter, and inquired if he had not had breakfast. With rather a faint smile he replied, "No, nor supper, nor any sleep last night." The want was supplied as far as possible, and he preached morning and afternoon, but he was made quite sick in consequence.

We do not wonder, after reading such records, to find quite frequently the simple but significant entry, "Much fatigued and feverish all day." Perhaps these rides were better than exclusive devotion to home-work, but reading his memoranda one often feels that he pressed nature to the limit of endurance.

We close this chapter by the introduction of extracts from his correspondence and diary, bringing the narrative up to the year 1830. They present to our view not only his own feelings and labors, and the progress of his church, but also sundry matters of public interest with which he was more or less closely connected. They are left without explanation or comment, to speak for themselves.

[From his Diary.]

April 27. Left Richmond this morning for the Convention to be held in Philadelphia. Had a lonely ride to Fredericksburg, as there was no other passenger besides myself.

April 28. Arrived at Baltimore to dinner, and after spending a few hours in looking at the city I left for Philadelphia.

April 29. At twelve to-day the Convention met. About forty members took their seats, and during the day the annual report was read,

containing the most cheering intelligence of the prosperity and prospects of the different missions. After the reading of the report, Mr. Sharp presented a letter just received by him from Mr. Boardman, the reading of which produced among the brethren emotions of wonder and joy. Each was ready in the fullness of his heart to say, "What hath God wrought!"

After remarks which were made by several, it was proposed by Dr. Staughton that the Convention join in singing "O'er the gloomy hills of darkness." The doctor then, with tears streaming from his eyes, told us the singing of the hymn reminded him of the time when Carey and Thomas left England for India, and of the flow of feeling on that occasion. He continued speaking until the violence of his feelings forced him to desist. It was a melting season to us all, and the Lord was of a truth in the midst. In the evening the Convention met to hear the introductory sermon by Mr. Sharp.

April 30. This evening was set apart as a kind of conference meeting, when many interesting statements were made by the brethren. Mr. Brantly spoke on the state of religion in general, Mr. Davis and Mr. Somers on the Tract cause, and Mr. Peck on domestic missions. It was agreed that during the whole meeting the evenings be spent in a similar manner.

Lord's Day. Heard Mr. Manly of Charleston and Mr. Welsh of Albany, and attempted to preach, myself, at the Mariners' Church to a large and attentive congregation.

May 7. Last night Mr. Bennett and his lady were set apart by prayer and other exercises as accessions to the mission at Burmah. He is to labor as a printer. Being young (one day older than myself) and healthy, and having a large portion of zeal in the cause of God, it is to be hoped he will be a lasting blessing to the millions of Burmah. During the evening the father of Mr. Bennett (a minister of the gospel) made some feeling remarks, in which he publicly consecrated his son to the mission. The young man himself then presented a statement of his early religious impressions, and especially in regard to the mission. He told us it had long been made a subject of serious and prayerful reflection with him, and he had now arrived at the conclusion to live and die in Burmah. Happy youth! thine is an enviable calling, superior to the seats of eminence to which men of this world are frequently exalted; and may the blessing of him who holds the winds in his fist and all nations under his control attend thy path over the deep and in a land of strangers!* *Evening.* Preached in the city of Trenton from 2 Peter i. 5, 6, 7, to a congregation rather small.

May 8. Arrived in the city of New York. It is nearly ten years

* Mr. Taylor afterward corresponded with Mr. Bennett.

since I left this place. What important changes have occurred during that time! The Lord, in his mysterious providence and wonder-working grace, has led me along to the experience of many things which could hardly have been imagined or anticipated by me.

Lord's Day, 10th. Preached in the afternoon at Oliver Street Church, and in the evening at Vandam Street Church. I enjoyed some freedom in the exhibition of the truth.

Saturday, 16th. Expect to leave the city to-morrow for home. During the last week preached at Newark, Oliver Street and Gold Street Churches.

Monday, June 16th. This day found much consolation in visiting some of the poor of my flock. How true is it that superior piety is often found in the dwellings of penury and want! How many of the Lord's chosen ones, rich in faith and good works, are to be found among the poor of this world! The Lord sees not as man seeth. He looks to the man who is of a broken and contrite heart, and who trembles at his word. I would rather sit down with a poor disciple of the Lord Jesus in his habitation of obscurity, and listen to his testimony of providential goodness and gracious visitation, than to hold converse with nobles and be elevated to the highest seat of earthly honor and enjoyment. May I learn to be thankful for the good I receive, to be humble and resigned under all the dealings of the Lord's hand, and prepared to comfort all who are in distress!

June 27. Have felt for a few days much dispirited in view of my weakness and vileness. If my heart were as deeply penetrated with a sense of responsibility as it should be, how eagerly would I seize every opportunity of speaking to others of their lost condition! how chaste and spiritual would all my conversation and deportment be! but, alas! how sluggish, selfish, neglectful am I! Oh for transforming grace to operate on all my affections, and bring them into proper exercise!

July 13. Arrived at home after an absence of five days, during which time I spoke to seven different congregations, and baptized twelve persons, one of whom was Mrs. W. of Hanover. My tour was through a part of Caroline and Hanover. Procured ten subscribers to the *Herald*, and engaged seventeen copies of Mrs. Judson's "Memoir."

September 4. Returned to-day from a visit to my parents, having been away about four weeks. I left them in good health, and found all well on my return home. Preached during my absence only five times, having disappointed several meetings on account of indisposition. Was instrumental in forming one temperance society and one Sunday-school. For the divine goodness vouchsafed to me I desire to be deeply grateful and to devote myself anew to his service.

October 22. This day has presented me a lovely and interesting babe. I cannot possibly describe the emotions of my heart in entering upon this

new and responsible relation. It has been my constant prayer for the last twelve months that I might be qualified to sustain the relation of husband—that in all things I might cultivate and manifest that spirit which would make my dear companion happy. Now I have occasion to supplicate on another's behalf. I am called on, in being made a parent, to seek daily strength and wisdom, that I may with propriety and dignity fulfill all my duties. I think I feel new tenderness and affection toward my dear Mary, and find abundant reason to be thankful for the good degree of strength she at present enjoys.

[To his Father.]

JUNE 30, 1829.

. . . . I regret to hear that mother's health is delicate—hope, however, that she will enjoy the manifestations of divine love, and realize the consolations which the Bible, and only the Bible, gives. I have thought much of her since I was up, especially of the patience and resignation she evinced in her trying afflictions. I thought then I had never seen her so much under the influence of gracious principles, and almost envied her situation. You have both, my dear father, known what it is to pass through the fire of tribulation, and are, I believe, convinced of the infinite love which has kindled it. The afflictions of the righteous are never joyous in themselves, but producing, as they do, the peaceable fruits of righteousness, there is joy at last. I recollect when I was a child I frequently thought hard of the course you pursued toward me, and could not see into the justice or goodness of those chastisements you were pleased to inflict. But now I *know* it was all right. I can now see that you had my welfare through life at heart in all your dealings with me. But God is infinitely more careful of the best interests of his children than any earthly parent can be. He often puts them to great pain and disappoints all their earthly expectations, not because he delights in these things, but because he seeks their everlasting welfare. He does not consult their present ease so much as their ultimate good. He is pursuing a course of discipline to qualify them for the better enjoyment of the heavenly world, "for our light afflictions," etc. I trust, my dear father, that you realize the subject in this light. Do not give way to despondency. The Lord reigns, and has ever been your best Friend. My confidence in your affectionate regard will never be shaken. I know my parents love me, but how do I know this? Because I look back and see their unwearied efforts in my behalf ever since I was a babe. I am sure that you may say the same of the Lord. You have doubtless set up many an Ebenezer and sung, "Hitherto hath the Lord helped us." Then let your trust be still fixed on him. He has not only been your Friend hitherto, but has said, "I will never leave nor forsake thee."

Religion with us is much as it was when I wrote you last. We have one young lady received for baptism, and one or two others are expected. Just before I went to the North I baptized four. I long to see times of refreshing. We are attempting to do something in the cause of God, but not so much as is desirable. The Board of our Bible society is proceeding to supply every destitute family in the State with a copy of the sacred volume. Our Tract society has determined to supply every family in Richmond with a new tract once a month. We expect also to organize an infant-school in the city very soon. Having something to do with all these matters, I find my time completely occupied, and pleasantly occupied too, with the exception of a frequent sense of infirmity mingled with all. Oh that I may possess more of the Spirit of the Lord Jesus, who labored simply for the sake of doing good to men and exemplifying the glory and beauty of the divine perfections!

[To the Same.]

SEPTEMBER 19, 1829.

. . . . You are apprised, I imagine, of the meeting of the Convention in this city at this time. It is an august and dignified body. Among the rest there are Madison, Monroe, Mercer, John Randolph, etc. Mr. Monroe presides, but in a very awkward manner. Alexander Campbell is also a member, and is exciting considerable interest throughout the city, preaching every Lord's Day morning in the First Baptist meeting-house to immense crowds of people. He has taken tea with us twice, and is exceedingly agreeable as a companion—has something of the subtlety of Mr. Egan* in argument. His sentiments are not as hateful as they have been represented to be, but too inconsistent with truth (according to my views of truth) for a teacher of the Christian religion. On last Lord's Day Brother Kerr preached at our meeting-house, and I at the First meeting-house—Brother Campbell present both times.

[To the Same.]

OCTOBER 27, 1829.

. . . . Mr. Campbell is producing much excitement in the city; people come twenty and thirty, and some fifty miles, to hear him preach. I think, however, much as he speaks of speculation, he is as much of a speculatist as any one. He is now pursuing a learned and labored course of lectures on the old and new dispensations. He may turn some heads, but I believe most persons hear him with caution.

[To the Same.]

DECEMBER 16, 1829.

. . . . Since I wrote you last I have baptized one, but the state of religion among us at present I consider to be exceedingly low. Various

* Dr. B. Egan, Mr. Taylor's old teacher, referred to in Chapter III.

causes have contributed to produce this effect; such as, for instance, the meetings of the Convention and Legislature, bringing into the city a large number of strangers, and introducing much fashion and folly; as well as the preaching of Mr. Campbell. I have no doubt there is much misconception and misrepresentation in regard to his peculiar sentiments. I believe him to be a good man, and certainly a man of profound learning and research, but at the same time the attention of the people is so drawn off from better things to the discussion of speculations and theories that Christian exertion and usefulness are in a considerable degree paralyzed. I do not think that this is his object, but as his talents will command attention, all eyes seem to be directed to him, and all are investigating his system. I differ from him in many important respects, and feel determined to "prove all things, and to hold fast that which is good."

I am much pleased to hear that there is a prospect of revival in the neighborhood of Bethel. This must gladden the heart of Father Richards and of all the children of God connected with that church, especially as a season of darkness and declension has long prevailed. Please write me particularly in relation to this matter.

The following extract is from a letter of his aged grandmother to him. It is interesting as suggesting how prayer may be answered in the third generation, while it contains a suggestion that any minister might read with profit. It is dated Barton, England, April 6, 1829. After referring to his being a minister, she continues: "None can know how many times, when I have heard a young man stand up to speak, I have wished the Lord had given me such a one. I should have been blessed above all mothers. But I hope the Lord has answered my prayer in my dear and first grandson, for which I most humbly give him thanks, trusting that if he has sent you, he will keep your feet from falling and enable you to perform the work he has given you to do. Believe me, my dear James, that it is and shall be my earnest prayer that you may be kept under the shadow of the Almighty and held in the hollow of his hand, and made the happy instrument of saving many souls. I trust that what you preach to others you yourself may first feel, and that you yourself may have your Sabbath with your God on Saturday, which the great Mr. ——* called his 'crying day.'"

* The name is illegible.

CHAPTER VI.

THE preceding chapter presented Mr. Taylor as located in Richmond, with some general statements as to the manner in which he prosecuted his labors, and some details of his life during the first three years of his pastorate. The present chapter will give an account of the last ten years of that pastorate—a period rich in interest as regards both his personal history and the history of his times. In it his church, in common with many others, experienced at least two very remarkable revivals of religion; Richmond was visited with that terrible scourge, the cholera; and he, by his excessive labors, was brought to the borders of the grave, and for a season was led to contemplate the probable necessity of retiring from his position. It was also characterized by great progress in personal piety, as his diary and letters evince, by enlarged operations on his part in behalf of the kingdom of Christ, by his increased prominence before the Baptist brotherhood of the entire country, and by the commencement of his labors as an author. To the denomination in Virginia these were eventful, checkered years. On the one hand, they were notorious for the disturbing influence of Campbellism, and on the other hand they were signalized not only by the steady progress of the General Association, but by the inception and growth and very useful career of the Education Society and of the Seminary.* Of these great enterprises it will be seen that he was a part, while it is interesting to trace his own growing conviction of the insidious and dangerous character of Mr. Campbell's teachings.

For the most part, the story of these years shall be told by extracts from his diary and from the letters of himself and others.

* Now Richmond College.

The first extract introduced is a specimen of scores from his pen, and breathes a spirit of filial piety for which he was remarkable. The closing paragraph shows that he was already beginning to distrust Mr. Campbell :

RICHMOND, June 29, 1830.

I am more than ever sensible of the obligations I owe to my dear parents as the authors of my being and the guardians of my youth. What tender solicitude have my father and mother cherished in my behalf from my birth to the present hour! I now look back with pleasure and pain at the days of my childhood—with pleasure, because many memorials of parental kindness and love present themselves; and with pain, in the thought that I should at any time have given pain to my best earthly friends. The question now frequently suggests itself to my mind: How shall I repay their affectionate care and attention? And I can assure you the question occasions no little anxiety.

Perhaps the best return a child can make, besides affection and reverence, is correctness of conduct and dignity of character among his fellow-creatures. When a parent knows that a son or daughter is occupying a useful station in society, and filling that station with propriety, he must feel in some measure compensated for the toils he has endured and the care he has exercised during the tender years of infancy or waywardness of growing youth. He must derive a high pleasure in knowing that he has contributed to the formation of a character deservedly respectable, and trained up for usefulness his offspring. Especially must satisfaction be derived if the object of so much painful solicitude is employed as a Christian minister in the diffusion of useful knowledge and piety or in works of righteousness and benevolence, thus living for some valuable purpose. I can conceive of no pleasure more desirable.

Whilst I desire to be governed in all my conduct by a supreme respect for the highest of all authority and for the glory of God, I am not insensible of my obligation to those who gave me birth. Respect for them and regard to their feelings operate not a little in the maintenance of correctness in life. I ask, What shall I do to repay them for all their pains? and the reply is at hand: Fulfill their just expectations in all the affairs of life. Do nothing to stain their reputation or to wound their feelings. This is perhaps all I can do. I wish it was more. As long as I can feel I shall entertain a grateful recollection of scenes gone by, and of the fond concern of both my father and mother. I hope I shall not cease to ask in your behalf the blessing of him without whose blessing none can prosper. . . .

Religion with us is quite dull. Mr. Campbell has left, and I am

glad of it. He is an astonishing man, but I fear will do more harm than good. You will see the minutes of the ministers' meeting in this week's *Herald*, etc. . . .

The next extracts are from his diary, and give us an insight into his longings for more holiness, and his well-directed and specific efforts after greater conformity to the divine will in his intercourse with others. They also reveal his desire for consecration as a minister and for mental improvement, while they mention some of the works he had perused :

[From his Diary.]

February 16, 1830. This is a world of trial. A thousand circumstances are occurring to put Christian principle to the test. Little vexations every day present themselves, requiring the exercise of patience; and perhaps in these respects it is less easy to be patient than in the experience of heavier calamities. I am a Christian by profession, and my obligations to be faithful in the exercise of correct feeling are very solemn and binding. May I strive for the exercise of every temper which will *adorn* the profession I have made! In the following matters especially may I be watchful and faithful.

Let me seek—

1st. To maintain a respectful manner in my intercourse with others, guarding particularly against everything like haughtiness and self-importance in mingling with the poor.

2d. To be dispassionate and calm in the statement of my own views and in opposing the opinion of others.

3d. To avoid bitterness of feeling and expression when the failings of absent persons are introduced as topics of conversation by others; and if it be possible let me remove prejudices.

4th. To be extremely prudent in all my deportment at home, before all the members of my family.

5th. To lessen as much as possible the amount of care and labor which may be endured by my companion.

6th. To please and make her happy.

March 19. Just reached my twenty-sixth year. I believe I can with justice say the past year has been one of the happiest of my life. . . .

In regard to improvement of mind, my progress has not been so considerable as I could wish. Many interruptions have occurred, owing to the pressing and various duties to be performed in my pastoral and ministerial relation. Since last March I have read "Brown's Antiquities of the Jews," two volumes, octavo; "Owen and Campbell's Debate;" "Jay's Sermons;" "Shuckford's Connections," two volumes, octavo;

"McLean on the Commission;" Miss Edgeworth on "Practical Education."

In looking back on the past year I find many things which ought to occasion humility and penitence. Pride, indolence, selfishness, envy, and distrust, and a thousand unholy tempers have too readily found a place in my heart; and oh if I can discover such a host of abominations and so many defects, what must God behold? O Lord, I am vile and unworthy of thy mercy, but, blessed be thy name! thou art gracious and ready to forgive. Oh heal all my backslidings, and make me more devoted to thy fear. I am now in the prime of life: let my activity and all my talents be successfully employed in doing good and advancing thy glory!

May 1, Saturday night. Feel exceedingly distressed in body and mind. Throughout the past week, though quite busily employed, I have been almost heartless in all I have done. I have gone on attending to first one thing and then another, as a matter of constraint and not of a willing heart. The idea of barely getting along with my ministerial duties so as to escape censure distresses me. I wish to have my best feelings interested, to make my duty my choice, and to labor with all my might.

In the spring of 1830, Mr. Taylor made an extensive preaching-tour, first attending the Portsmouth Association, near Norfolk, and then crossing over, through the counties of Warwick, York, Gloucester, and Middlesex, to the Northern Neck. Here he fulfilled his long-cherished wish in visiting the churches of his friend Mr. Jeter. After a season spent in Northumberland and Lancaster, together they rode to Richmond to attend the meeting of the General Association. That ride was fraught with momentous results to the Baptist cause in Virginia, and that meeting was one of the most important that the Baptists of Virginia have ever held. The following letter tells its own story. Dr. Jeter also states that the formation of the Education Society was regarded by many with distrust, and had to be managed with great caution. Among those who opposed it, he adds, were some who afterward for many years labored disinterestedly and efficiently both for the society and the institution under its care.

[To his Father.]

RICHMOND, June 11, 1830.

. . . . I have never known such a meeting of the General Association since my residence in Virginia. The delegation was very large. Be-

sides a number of private brethren who took seats with us according to the terms of the constitution, there were about forty ministers present. Much harmony and affection prevailed, and we have reason to believe that the Lord was in the midst. Something more than a thousand dollars was received into the treasury, and a plan of operations commenced, which must, I think, succeed in the spread of the gospel among all the people of our State. I think a number of brethren went home with a determination of doing something more efficient in the cause of Christ than they have ever done before. I will mention one case. Brother William F. Broadus, a most superior preacher, who has been tied down to a school for the support of a growing family, has determined to obtain a substitute as soon as he can, and devote the whole of his time in his Master's cause. May the Lord go with and prosper him in all his labors!

We have also commenced something in the cause of education. Brother Jeter and myself the whole way from the Northern Neck were deliberating on the best means to be resorted to in this matter, and determined to attempt something. We found several brethren ready to co-operate with us in any practicable plan. On Monday morning at five o'clock a large number of ministers and others friendly to the improvement of the ministry met at the Second Baptist meeting-house to consult on the best method of fulfilling our wishes. After several interesting addresses it was concluded that an education society should be forthwith organized. In the afternoon the committee appointed for that purpose presented a plan and constitution, and recommended its immediate adoption. A large number of names were subscribed, and the sum of two hundred and fifty dollars obtained at that time. I can assure you no act of my life has given me more satisfaction than this, since, whilst the benefits of scientific improvement will never be mine, those who come after me will have an opportunity of enjoying this advantage, and be better prepared to expound the Scriptures and defend the truth.

The next letters are less important, but are not without interest. One of them gives us probably the first instance of rented pews among Virginia Baptists. Mr. Taylor was rather in favor of the pew-system. He thought it might be managed so as not to make invidious distinctions between the rich and poor, or exclude strangers, and that it was useful in causing families to sit together in the house of God.

The reference to the missionaries for Liberia suggests the remark that already he was beginning to be much looked to

by the Boston Board. Many were the letters from Dr. Bolles asking his co-operation in this or that matter, which requests were always gladly complied with. At an early period, too, he actively labored, in various ways, in behalf of the Colonization Society, of which he was ever a steadfast friend.

[To his Father.]

RICHMOND, July 22, 1830.

. . . . Last week we received the mournful intelligence of the death of our beloved brother, Noah Davis of Philadelphia. He preached twice on Lord's Day, and died on Thursday following. *He was a good man.*

I have just returned from our ministers' meeting in Petersburg. It was, on the whole, interesting and improving. Brother Snow preached a most excellent discourse. He is certainly a youth of much promise.

In regard to myself, I often feel compelled to contemplate with wonder, and I trust with gratitude, the dealings of Providence. Indeed, sometimes, in looking back over past events, I have been led to believe that the misfortunes of the family have been conducive of good. Perhaps, father, had you been permitted to give me, as you ardently desired, the means of obtaining a classical education, I might have risen up in the pride of human intellect and human wisdom and abused that very gospel I now preach. It may be, had you been successful in your pecuniary enterprises and amassed a large fortune for your children, I might have been an abandoned profligate, and the gray hairs of my dear parents brought down with sorrow to the grave. I know it is proper to use all lawful means with respect to this world, but are we not at liberty to look on the ruins of those castles of air which Fancy has built, and behold some monuments of a kind and interposing Providence? May we not sometimes clearly perceive in our disappointed projects a supernatural Agent, an all-wise yet gracious Friend? Yes, I am sure I can in relation to my own experience. The Lord be praised "for his goodness and for his wonderful works" to me, a sinner!

Especially would I rejoice in the fact that during the waywardness of childhood and youth my parents exercised decision and firmness in restraining me, for had I pursued my own way perhaps I might have been utterly ruined for time and eternity.

[To the Same.]

RICHMOND, August 27, 1830.

. . . . I am happy to say that we have once more taken possession of our house of worship. It is now very comfortable, having large and con-

venient galleries, and the lower part is filled up with pews, having no doors.

The church has decided on renting out the pews. There is among the Baptists of this city considerable prejudice against the system, though among our members pretty generally a favorable disposition. I anticipated some difficulty in this matter, but am pleased to find myself mistaken. One of our members last night manifested some disposition to take a letter, but agreed to waive his motion for the present. We manifested no unwillingness, should he persist in his request, to grant it. I think, however, he will not urge it. . . . We have now in the city a Brother and Sister Skinner, with their babe, who are designated as missionaries to Liberia. They are from Connecticut, and, expecting to sail from Norfolk, will be set apart in this city. The ladies are very busy in preparing clothing, etc. for their voyage.

You will see by to-day's paper that we are doing something in the way of education. Our prospects are very cheering at present.

About a month hence we shall have several large meetings in this place and vicinity, if the Lord wills. We anticipate much enjoyment. Will the temperance societies of Mecklenburg send delegates to the Virginia society, or will they not send some communications? I hope they will.

The year 1831 was distinguished for its extensive and powerful revivals of religion. Richmond was remarkably blessed, and, and since, that season has been spoken of as "the great revival of 1831." The Second Church shared richly in these showers of mercy. The first letter of those following refers to the precarious condition of the *Religious Herald*, and to the effort which would be put forth to sustain it. Perhaps no one else did so much in this direction as Mr. Taylor. It will be seen that he was absent from home when the work of grace commenced. He was engaged on a tour for the *Herald*. At that period, Elder James Fife, now an octogenarian, was a most laborious and successful revivalist. He had held some excellent meetings in the Piedmont country, and proposed to Elder Baptist that they should go together to Richmond and labor there for a revival. They did so. Four meetings were held every day, which were largely attended. Elder Fife did all the preaching, delivering three sermons each day. The feeling was deep and pervaded the city. Remarkable scenes

were witnessed. Last summer (1871) my father was staying with me at the University, and Elder Fife called to see him. My father was absent from the room a few moments, and Elder Fife, the subject being somehow introduced, gave me the foregoing facts. As he was in the midst of his narration, father entered, and when he heard what Brother Fife was talking of, though he was much prostrated by pain and loss of sleep, his eye kindled, and with great animation he said, "Yes, I was absent from Richmond on a tour for the *Religious Herald*, during which I secured five hundred subscribers; and when I returned I found Richmond turned upside down."

[To his Father.]

RICHMOND, December 3, 1830.

Since I wrote last I have spent a week in Norfolk in attending the Board of the General Association. Met with several brethren, and found the season pleasant. I have also attended a two-days' meeting in this county. Started in the morning from Richmond, rode twelve miles, preached, then rode six miles, heard a sermon from Brother Ball; then witnessed the baptism of five persons by Brother Jones; afterward rode six miles, and preached again the same night. The next day Brother Ball and myself preached at the meeting-house again, and a most interesting season it was.

But I wish to say something respecting ourselves. Since I wrote last our meetings have been more than usually solemn. Last Lord's Day week I baptized eight white persons, and on last Sabbath I gave them the right hand of fellowship. It was a time of enjoyment. Among these persons were the two ladies of whom you heard me speak as being persecuted and prevented from joining the church by Mr. B. He was taken away suddenly whilst I was absent on my visit to Mecklenburg. There are other cases of concern in our congregation. The Presbyterians also are receiving accessions. Brother Kerr has just returned from a Baptist camp-meeting in Halifax, much enlivened. I trust the Lord will revive his work in his congregation.

I feel thankful for the advice you give in your last letter. You may form some idea of my labors when I mention that in *ten* days I preached as many times, besides attending to two Bible-classes and other pastoral duties. But I need quickening. I have need to feel more the worth of an immortal soul and of that precious cause in which I am engaged.

We are endeavoring to make an extra effort in behalf of the *Herald*. Without such an effort it must sink. But it *must not* sink. You remem-

ber I promised to pay your subscription, but Brother Sands would not receive anything, as I have been much engaged in obtaining subscribers.

How does your Sunday-school prosper? I am about to publish a small edition of Brother Broaddus's "Catechism"—a most excellent thing.

[To the Same.]

RICHMOND, February 24, 1831.

. . . . I have sent on a number of appointments through the Kehukee Association, during the month of May. . . . If I live, this summer I expect will be the busiest I have ever known. May the Lord direct and prosper my way! I wish to give myself up to his guidance, and lay out my *poor self* to the best advantage. If I can be useful I hope I shall give the Lord the glory, and be delivered from selfishness of motive in all I do. I feel more than ever, my dear parents, an incapacity for the discharge of my responsible duties. My knowledge is so scanty, my piety is so low. I have to contend with my own indolence and the evil propensities of my nature, and am often led to fear I have assumed a station I am not qualified to fill. But I will not give way to despondency and do nothing because I cannot do everything. "Faint, yet pursuing," shall be my motto. I shall still strive to improve myself as much as I can. I am still young, and with the blessing of God can accomplish something in this way.

[From his Diary.]

1831, March 11. The present is rather an interesting season in this city. Many are awaking to a sense of the importance of activity in the cause of Jesus Christ, and some heretofore careless are asking, What shall we do to be saved? The winter which has just closed has seen more of gayety and wickedness than usual, whilst Christians have suffered the extreme coldness of the weather to prevent them from assembling together as often as they should. For myself, my mind indulges a suspense extremely painful. I feel afraid that as the pastor of the church I shall not possess that elevated tone of piety so requisite in the discharge of my duty.

March 19, birthday. I would this day record the mercy of God, which has spared my life and furnished me with unnumbered enjoyments. Nothing has occurred during the past year of a seriously afflictive nature in my own person or in my own family. I think I have devoted more time to reading, and labored with more evident success as a minister of Jesus Christ. My prospects at this time are cheering, and I cannot help entertaining the hope that I shall ere long reap an abundant harvest. Our Bible-classes (three in number) and Sabbath-school are in a more flourishing condition than I have ever known them. May the blessing of the Lord be richly experienced and believers be multiplied!

Whilst I can testify to the amazing kindness of my heavenly Father,

and indulge the most pleasing anticipations, I am often compelled to grieve over my incapacity for filling my present station. There are two things which occasion pain: 1. I fear that I am in the way of some person better qualified to labor among the dear people of my charge. My knowledge is scanty, my experience small, and whilst I might devote what talents I have to better advantage in a humbler, narrower sphere, a minister of more learning might occupy my place more usefully. I have mentioned this to one or two brethren, and did it not look too much like mock-humility to state my feelings to the church when no individual of the right stamp is in view to succeed me, I should certainly do it.

2. Another thing which burdens me is my want of spirituality. This is, if possible, a greater defect than the other. I think I love the Saviour, but there is so much of inconstancy that I sometimes fear I do not love him at all. I need more faith, humility, and love. O Lord, quicken my soul, and give in greater measure the spirit of Jesus Christ!

[To his Father.]

RICHMOND, August 17, 1831.

. . . . It will no doubt be gratifying to hear some particulars respecting the revival in this city. When I arrived here after I parted from you, I found a most powerful excitement in the congregation of the First Church, and our own somewhat scattered. My substitute, altogether discouraged, had left the city, so that the first Sabbath I preached here I found the number of my hearers much diminished, but some little feeling exhibited. Things went on thus, the members of our church rather dispirited than otherwise, until the second four-days' meeting. I succeeded in an arrangement for preaching such as I wished. Our brethren Jeter, Fife, and Rice preached as I never heard them before. On Saturday, Monday and Tuesday, in the day, the two churches met together harmoniously, at the old house in the morning, and at ours in the afternoon. On Lord's Day and each night preaching at both places. A large number of our congregation became awakened at that meeting; and immediately after, Brother Allgood came to our assistance, and the house was open almost every night. We have all labored night and day, scarcely giving ourselves time to rest. Blessed be God! our labor has not been in vain. Since the 1st of April we have received about two hundred members, seventy-four of whom are colored persons. Several of these are persons of influence, who will be useful in the church. Almost all the members of our Bible-classes have professed religion, and many belonging to the Sunday-school. I shall have baptized, in a week or two, twenty men and their wives, in some cases nearly the whole of large families.

One of the gentlemen who has joined our church was a sportsman and

gambler, and has for three years prevented his wife joining the Baptists. He tells me he has lost from fifteen hundred dollars to two thousand dollars in his gaming adventures within a few years.* I cannot help hoping some of our young men will make ministers, or rather that the Lord will make ministers of them. We have been somewhat interrupted by the insurrection in Southampton. That circumstance has produced considerable confusion in this city. I trust, however, the work will go on.

Brother Kerr's church has received about five hundred members since the revival commenced—I suppose two hundred whites. The Methodists have had an accession of about one hundred and fifty, the Presbyterians forty or fifty.

The revival is going on among the Baptists in all the surrounding country for fifty miles. I have attended several four-days' meetings, and seen what I never saw before of God's power in the salvation of souls.

[From his Diary.]

January 1, 1832. Another year has expired. The Lord has greatly blessed me in various respects. My cup has been made to run over with temporal mercies. . . . My labors have been much more abundant than usual, having preached about two hundred and forty times since last January, and visited very extensively among the families of the city. Still, my health has been better than for several preceding years. *How good the Lord is!* I have special cause for thanksgiving in reviewing the past year with regard to our church. About two hundred have been added by baptism, and a number by letter. The Lord has poured out his Holy Spirit in a remarkable manner, and I trust he will not forsake us. Many interesting youths of both sexes have joined the church, who now bid fair to be useful in the cause of the Redeemer. I feel a deep solicitude for the spiritual welfare of these lambs of Christ, and trust they will be preserved from error and sin. I shall need much wisdom and prudence to discharge my duty in reference to them.

January 4. This day removed from Mr. ——'s to our rented dwelling. I wish it to be consecrated to the Lord, and to manage all my concerns with the distinct design of glorifying his holy name. My mind has been much affected to-day in seeing a funeral procession follow to the grave one of the most fashionable men of our city. Mr. P., in the vigor of his days, has been cut off. I learn that he was one of the managers of a public ball which was held a few nights since. The circumstances of his death are truly affecting. In returning from

* The life and death of this person are referred to in Mr. Taylor's diary under date of November 30, 1852.

a public-house, and being about to enter his door, he fell over the banister about ten feet, and was taken up by the watch of the city in a senseless state. He was not rational afterward, and died in a few days. When quite young he professed religion and joined the Baptist church. He became loose in his Christian character, and finally launched out into the greatest excesses and increased rapidly in wealth. But he was suddenly cut off. Another case in the city is equally distressing. An individual who in early life joined the Presbyterian church, and afterward became an apostate, is now expected every day to die, having been entirely deranged for several days.

Just here are inserted the interesting reminiscences of the venerable father in Israel, Elder James Fife, who has been already mentioned in these pages :

My most intimate acquaintance with your father arose from several protracted meetings which brought us together, and from these I glean a few things which were of great use to me, as I labored much at these meetings for several years. At the great meeting in 1831 there were in the congregation characters who could only be brought out by intense excitement, but when the excitement became noisy it drove seriousness from them. The second night of the meeting was a scene of great noise. The call for the awakened to come up drew Mr. Armstrong, pastor of the Presbyterian church, to his feet, who, after stating that many around him were deeply awakened, proceeded to deliver a powerful address, which set the whole house in a perfect noisy commotion. Now, it was just here that the great gift of your father appeared : he would calm the too great excitement, and yet lead the sinner to "consider his ways," bringing home conviction to those who were beginning to emerge from the darkness and blindness that engulfed them. At another meeting at the Third Church he had engaged the services of W. F. Broadus, R. L. Colman, and myself. The house was filled to suffocation. Dr. Thomas sat in the gallery to take his notes of ridicule. The brethren insisted that I should preach and invite the awakened to come near the pulpit. When I had finished, a brother who had got inside of the east door broke out in a vehement, uproarious declamation (affording fine sport for Thomas). The scene beggars description. No one that I knew could bring order out of such confusion but your father : he would pour oil on the swelling billows, and at the same time carry conviction to the already-awakened inquirer and calm down to serious thought. I went with him to Fredericksburg on one occasion, when the same happy results were experienced by his great power in bringing a crowd of awakened sinners to calm reflection.

I learned another lesson that was of great use to me as a pastor. At a protracted meeting at the Second Church he obtained the aid of Brother Jeter and myself. The novelty of four-days' meetings had passed away, and it became necessary to work in another way. As he was intimately acquainted with his congregation, he knew exactly the families on whom a good impression would be made by visiting them at such a time, and accordingly allotted some to Brother Jeter and myself. Among other families was one in which, had not Brother Jeter been with me, who could approach strangers better than I could, no good would have been done. The most that I could do here was to pray in secret for a blessing on Jeter's labors. Our visit was successful, and in time every member except one was led to the great Deliverer. The happy result of these visits was to arouse to deep conviction persons whom no preaching would bring to serious thought. Having just such members in my own congregation, I returned home with a new field opened up before me for usefulness, and a precious revival succeeded. These conversations in the families suggested matter for sermons, and remarks that I never would have spoken but for these meetings. I was always glad to get your father to my churches on account of the happy way he had of talking in such families as we visited.

In the year 1832 the schism produced by Mr. Campbell culminated in the separation from the Baptist denomination of those who adhered to his views—of some, doubtless, who, without fully embracing his doctrinal views, were from one or another cause either repelled from their own churches or attracted to Mr. Campbell. He was himself a very plausible man, and there was also something very fascinating to many minds in his parade of learning and bold speculations, while a new order of things will always find adherents. Mr. Taylor, admiring much in Mr. Campbell and feeling most kindly toward him personally, yet gave place to him no not for one hour. Nay, he earnestly opposed his views, and as a faithful shepherd looked well to keep his sheep from the grievous wolves that sought to enter and not spare the flock. By this course he incurred odium on the part of some who were inclined to favor the so-called "reformation."

The year 1832 was to him, personally, a year of excessive labor, exposure, and trial, but also marked by mercies, and

especially by supporting and sanctifying grace; all of which will appear from the following extracts:

[To his Father.]

RICHMOND, January 13, 1832.

. . . . With regard to ourselves, I will say that we are as happy as it is possible to be on this side the heavenly Canaan. We have commenced housekeeping in a beautiful situation on the hill. The house is very pleasant, with a well in the yard, all necessary outhouses, and a large garden, for which we pay one hundred and twenty-five dollars per year. . . .

The prospects of our church are at this time very flattering. Without a single exception, so far as I know, our members who joined last summer are steadfast and growing Christians. The Lord seems to be favoring us with his signal smiles. The most perfect harmony and Christian love prevail in our midst. Our Sabbath-school and Bible-class are in a very flourishing condition, and I trust greater things than those we have already experienced are yet in store for us. The First Church is in great confusion at this time. The principles of Mr. Campbell have so far prevailed that it is supposed there is a large majority who cleave to him. It is thought a division will be the consequence. Mr. A. Campbell's father is now in the city, and has been cordially invited to occupy the pulpit. Whilst I feel severely pained at the state of things, I rejoice that our own members are still decidedly opposed to this new and poisonous system. There are perhaps two or three who would be willing to have him preach at the Second Church; besides which all are firm in having nothing to do with him.

Thus the Lord has dealt and is dealing with us, in much mercy. I feel humbled and mortified in contrasting my own unworthiness with his loving-kindness. How little has my short life been devoted to his praise, and yet how varied and constant his acts of love to me! Oh that I may never cease to love him! Oh that I may love him with tenfold more ardor!

Whilst my earthly circumstances are so comfortable, I do not desire to account these my chief good. I wish to have my supreme affections so directed that should my dearest enjoyments be torn from me I should still be happy in the Lord. In this world all is change and uncertainty. My *beloved* companion may die, my little babe may be consigned to the darkness of the grave, my dwelling may be reduced to ashes, and all I have take wings and fly away. I know not what a day may bring forth. My own life may be cut off. I wish to be in a state of readiness for any or all of these events. I am persuaded that infinite Wisdom knows

what is best, and I desire so much to confide in the riches of his grace as to be kept in perfect peace.

In April and May, after severe sickness, still scarcely able to travel, he with his companion proceeded to New York, and attended the Convention. During his absence he preached several times, and heard Sherwood, Dagg, and others. The meeting itself was interesting. One hundred and twenty members took seats from sixteen States in the Union. He set out on this trip desiring not only to regain his health, but, as he expresses it, to "make, if possible, every incident and scene contribute to the enlargement of his mind and the elevation of piety;" and he seems to have enjoyed exquisitely both the travel itself and the religious privileges which were afforded.

Soon after reaching home he writes to his father of his continued feeble health, of the secession from the First Church of seventy-five, and from his own of four members, to join Mr. Campbell, and adds that the feeling is better between the two churches, and both are quite prosperous; that his own congregation was increasing; that a large vestry or Sunday-school room had just been built behind the meeting-house; and that the school was large: all the young church-members were steady, and many becoming useful.

Having been, as we saw, largely instrumental in originating the Virginia Baptist Educational Society, he was thenceforward pressed into active service in the prosecution of the enterprise. Under date of July 14 he writes to his father: "My time has been very much engrossed in our education concerns, and I have consequently been unable to devote as much attention to pastoral duties as I should wish. The Virginia Baptist Seminary has just been located within four miles of Richmond, and Brother Ryland is engaged in the instruction of our young brethren. I have become pledged, with four or five others, for one thousand dollars each, to be raised during the present year. Of this sum I have obtained about eight hundred dollars. I expect to spend the month of August and part of September in the counties of Caroline, Spottsylvania,

Fauquier, Madison, Culpeper, etc. on this business. My mind has been so deeply interested in this subject that I am sometimes ready to give up every other employment and labor specially in this department of usefulness. Something must and will be done for elevating the standard of improvement among the ministry of our denomination."

Early in the spring, J. B. Jeter had written him that all things were ready for the proposed camp-meeting, and earnestly claiming the fulfillment of his promise to be present and help. The following extracts continue the history of his labors:

[To his Father.]

RICHMOND, July 30, 1832.

. . . . I expect (if the Lord will) to start on my proposed journey to-morrow night; shall take the stage to Tappahannock, then proceed by steamboat to the camp-meeting, and afterward go to Culpepper, etc. I am looking forward with great anxiety to the results of my tour. I have already on my subscription-book about nine hundred dollars. I hope to get five hundred dollars more on this tour. Our school has gone into operation under auspicious circumstances. We have a beautiful farm, and twelve young men, under the care of Brother Ryland, who labor three hours every day.* Several others are expected.

Times in our church are quite encouraging. On Lord's Day I baptized five persons, four of them young men of promise. Two were the eldest sons of Brother Crane, and both will probably engage in the ministry. Five or six others are waiting to come forward. Our Sunday-school, Bible-class, and other institutions are now in a flourishing condition, and many, I trust, through their means, are to rise up and call the Saviour blessed. . . .

September 5. My recent trip was on the whole agreeable. The Lord is carrying on his good work in various parts of the State. I believe that a number of active and useful ministers are to be raised up from the revivals of the last year. I heard of several whilst I was away, some of whom will, I have no doubt, enter our institution. I believe there are three or four who are likely to preach, in our church, and half a dozen in the First Church.

The results of the camp-meeting in Lancaster were most heart-cheering.

He was cut short in his agency-work by the appearance of

* The school was established on the manual-labor plan, but this plan, not working well, was in a few years abolished.

the cholera in Richmond. Some would have thought this an added reason for choosing to travel in the country. He, however, deemed it his duty to stand at his post, and acted accordingly, though in so doing he nearly fell a sacrifice to his convictions. His letters and diary tell the story. The fact which he mentions concerning the colored members of his church is very remarkable, while his own course in the matter was characteristic. He was, throughout his pastoral life, in the habit of paying special attention to the colored people, and while fearless in going into danger when it was necessary, he was a model of prudence and caution.

[To his Father.]

RICHMOND, September 17, 1832.

The cholera has made ravages in our city. During the last week it was confined principally to the blacks, but on yesterday and to-day a number of whites have been taken. It has thus far proved very malignant. Several have not survived the attack more than three or four hours. What are called the premonitory symptoms prevail very extensively in the city; a large number of our brethren and congregation are quite sick. I had procured a horse and made the necessary arrangements to start up the country this morning, but our friends here are almost unanimously opposed to my leaving, and indeed I cannot myself think it my duty under existing circumstances to go. I have concluded, therefore, to defer my trip. I regret the necessity of disappointing all my meetings, but I would be resigned to the appointments of an all-wise Providence. I am extremely anxious to see my dear parents and all the family. I trust I shall yet enjoy this pleasure before the winter comes on. I have many things to say—more, I fear, than I shall be able to recollect. . . .

Brother Kerr expects to give up the pastoral care of the First Church. He considers it his duty to itinerate, and intends to ride all over the State and hold protracted meetings. I feel considerable anxiety in relation to his successor. The church have written to a Brother Colver of the State of New York. If they fail in him, they will try to obtain Brother William F. Broaddus. He is a most excellent man, and possesses fine talents. I think I may say he stands almost at the head of the ministry in Virginia. I spent several days with him in my recent tour, and know of no man with whom I should prefer to be associated in pastoral labor. He is, however, engaged at present in a most important section. The ground he now occupies has been the seat of Antinomianism, and a most

extensive revolution has been produced through his instrumentality. I can scarcely believe it his duty to leave that region ; besides, the people will hardly release him. The Lord, I trust, will direct in this important matter. Of one thing I am persuaded—that Brother Kerr is well qualified to labor throughout the country.

[From his Diary.]

September 21st. The cholera is now raging in this city. Though there is abundant reason to believe that this is a special visitation from God against the intemperance and luxury of men, how strangely unmindful are they at this time! They sport and rebel against their Maker, even in sight of this signal display of his wrath. Some are so hardy in their presumption that they hesitate not to indulge in unholy jesting in regard to the prevailing disease. On last Wednesday a merchant of this city was heard to indulge in profanity and jest on this subject, and when gently reproved by a friend, declared that he wished to live and die *a swearer*. Now he is a corpse! He was taken the next day, and beneath the touch of disease was speedily prostrated. God will not be mocked!

September 22d. The cholera will, I trust, be instrumental in turning some to the Lord in this city. I have been called on to celebrate the rites of marriage between two persons who have lived together fourteen years, and who have four interesting children. The man has steadily resisted all the importunities of his companion, although he has frequently promised to take this step. Last week a number of his friends sickened and died, and with much apparent contrition for his past conduct he proposed a legal union. I passed an agreeable evening at the wedding, employing most of the time in religious conversation with him. He professes to be anxious about his soul. I was particularly gratified at the pleasure manifested by his wife. Never did I see a happier bride. They seemed to be in comfortable circumstances.

(Since the above was written the man has died, professing conversion, and his wife has joined the church.)

Under date of November 23d he writes to his father: "I am still feeble, and unable to engage in any heavy labor. I have preached but three sermons in seven weeks. During the prevalence of the cholera my labors were so heavy that my system broke down under them, and I was confined to my room for four weeks. I trust, however, to derive benefit from this affliction, and to be better prepared, should I entirely re-

cover, for active usefulness. I am extremely anxious to see you all, and but for my feeble health and the condition of my family I should certainly go up next week ; but all think such a journey at this season would be very imprudent, as my blood is very thin and I am liable to take cold."

Again he writes :

[To his Father.]

NOVEMBER 24, 1832.

. . . . J. informs me that mother was quite sick for two or three days on hearing that I was dead. I am sorry that such a pang was experienced, especially as there was no *real* occasion for it. I have, however, been very ill. I was taken the day before Brother W. left Richmond, and did not leave the house in four weeks, the physician attending me twice a day for ten days. I am, however, recovering fast. I have the use of a horse, and ride out frequently, but am too feeble to take much exercise at a time.

I feel confident I did my duty in remaining at my post in the hour of peril and suffering. I was constantly engaged visiting the sick and dying. We have reason to be grateful that but two cases and one death occurred in our church and congregation. What is perhaps quite remarkable, not a single individual among our colored members had the disease, although we have one hundred in number and that class principally suffered. I lectured them on Sabbath, after preaching, in reference to diet, exposure, etc. I have just purchased a horse, and if spared shall ride principally in performing pastoral duty during the winter. This was found in some measure necessary, as walking fatigues and injures me. The expense will be considerable, but I shall probably make some arrangement, by preaching occasionally in the country, to defray it.

During the last summer my health has been so feeble, and my labors so numerous and heavy, that I have found myself subject to despondency. Often, when scarcely able to be out, I would be engaged the whole day ; and the idea of filling my present situation without discharging the duties of a pastor would render me quite unhappy. Indeed, I have sometimes almost come to the conclusion that I shall be compelled to give up the church and seek some respite of present duty until my health is restored. I have thought that if I could have my mind relieved of the cares of a city pastor and spend some time at manual labor, at my trade or on a little farm, I should again enjoy health. This, I have supposed, might be done, and yet leave sufficient time to preach twice a week or more. All the members of the church, however, to whom I have mentioned it have

protested against my resignation. They *might* be willing to dispense with my services a while. I have determined to take more bodily exercise than formerly. A few tools have been purchased, and I shall occasionally exercise myself at the bench, and besides this ride a little every day. This I shall find absolutely necessary. The church has been quite unwilling I should too soon engage in active toil. In this respect much kindness has been shown. . . .

And how, my dear father and mother, do you progress in these respects? I sometimes think of days gone by with the liveliest pleasure. There are the morning walks and familiar fireside conversations, a father's instructions and a mother's love; *all* of which rush upon the mind and produce emotions unutterable. Then I think of the rapid flight of time, of the approaching old age of those whom I shall never cease to love as the authors of my being and the guides of my youth. I think of the hour when I too shall die. But faith raises the curtain which hides eternity from time, and reveals a world of pure, unmixed, and permanent delight. There we shall *all*, I trust, meet and unite to admire and adore the Triune God. There friendship will find its full completion, and distance and death no more separate kindred spirits. I trust you both enjoy these delightful anticipations, and live under their influence. . . .

I have said nothing in this letter about Mr. Campbell's sentiments. You no doubt saw the step* which the Dover Association has taken, mentioned in the *Herald*. This is the only way to prevent the distressing influence of this system when it once begins to operate. The best method, however, to keep it from our churches is to have them actively engaged in every good word and work. They have then no time to dispute. I would that all our churches were laboring to spread abroad the savor of a Redeemer's name all over the earth!

[To his Father.]

DECEMBER 17, 1832.

We expect to have a four-days' meeting in Richmond, commencing on Wednesday night. The examination of the school † takes place to-day.

* The action referred to was the almost unanimous adoption of a report presented by a select committee; which report recommended to the churches of the body "to separate from their communion all such persons as are promoting controversy and discord under the specious name of 'Reformers.'" The report also specified several ministers within the bounds of the body who had become identified with the Reformers, and whom, therefore, the Association could no longer receive. This report was drawn up by Elder John Kerr, and was concurred in by Elders James B. Taylor, J. B. Jeter, and P. Montague, who were members of the committee.

† The Virginia Baptist Seminary.

Our prospects in the cause of education are encouraging, and I look forward, with the blessing of God, to happy results. I think we shall be the instruments of cultivating the minds of many men who would otherwise remain in ignorance. . . .

We have recently commenced another Sunday-school* in the suburbs of the city. The teachers are all members of the Second Church. . . .

The Reformers are now holding a protracted meeting in this city. The six ministers excluded by the Dover Association are here and preaching in their new meeting-house.

[From his Diary.]

December 27. I have this day to record the goodness of God in the birth of a son. Bless the Lord, O my soul, and all that is within me bless his holy name! I have reason to be thankful that the mother and child are both well, and I trust that both will continue so. Though my responsibility is increased by the reception of this gift, I would not have it otherwise. I will not shrink from the new and increased duties devolving on me. I will prize this babe as the pledge of mutual love, and call him *my child*, and yet I will listen to the voice of God's providence, which says, "Take him and nurse him for *me*, and I will pay thee thy wages." Oh that I may fulfill my duty in such a manner as will tend to the spiritual good and usefulness of the child should he live, and as will bear the inspection of the judgment-day! Lord, direct me. Suffer me not through mistaken fondness to indulge those depraved propensities which may develop themselves from year to year. Oh take this boy into thine arms and bless him—make him the subject of every needed favor here, and prepare him for thy heavenly kingdom! Amen.

January 1, 1833. In surveying the past year I find much to humble me and to excite emotions of gratitude. Having suffered much bodily affliction, I wonder that I am not more conformed to the image of my Lord—that my confinement to the house and the pain I have suffered have not weaned me more effectually from sensual delights. This humbles me. But let me not be discouraged. I will press forward. I will strive to become more heavenly-minded during the present year, and to exert a more happy and holy influence on those around me. I will endeavor to read more devoutly and attentively the sacred Scriptures, and give myself more than ever to prayer. . . .

January 5th, Saturday night. The past week I have preached five times, attended five other religious meetings and a Bible-class, have visited a number of persons, and conversed with some to whom I never before mentioned the subject of religion. May God prosper these efforts!

* This was the beginning of the Third (afterward Grace Street) Church.

January 19. The recent intelligence from Burmah is deeply interesting. There seems to be an almost literal waiting for the salvation of God among the tribes of that land. How pressing the need of more laborers to scatter the seed of the kingdom, to teach the wretched Burmese the way of life! Oh that I could go!—that my qualifications were sufficient to allow me a place among the little band who are wearing out their lives there! I should account it a rich privilege to be permitted to assist them in any way. But this I can do here. If I may not myself tell the love of a Saviour to the benighted heathen, I can see to it that something be done for the support of those who do go. This I will do. May God prosper the Burman mission and all other missions, and fill the whole earth with his glory!

January 24. For a day or two past my mind has been much refreshed in contemplating the advocacy of Jesus Christ. He is an Intercessor at the right hand of God on behalf of guilty man. The innocence of the accused is not pleaded, neither does the Advocate seek the justification of the sinner at the expense of law, but presents *his* merits as available. He is, by way of emphasis, **THE RIGHTEOUS**. No poor sinner need fear that his cause will be neglected by the Saviour if it be presented to him, neither will the justice of God seek any other satisfaction than that which was offered on Calvary.

June 6. The annual meetings of the General Association and Education Society have just closed. I look upon this as a new era in the history of our denomination in this State. More than fifty ministers attended, and between seven and eight thousand dollars were subscribed and collected for various objects. May the Lord give wisdom to his people, and succeed all their good plans to his own praise!

For several months during the year 1833 the Second Church maintained two meetings each week in the north-western part of the city, with a view to the origination of another church. This desirable result was consummated toward the close of the year, and the Third Baptist Church was constituted on the 2d day of December, 1833, and an excellent house of worship was soon erected on a very eligible site. Mr. Taylor in a letter to his father thus refers to the subject: "A third church has been constituted. Only one went from the First Church; so that like Jacob, who with his 'staff passed over Jordan,' the Second Church has 'become two bands.' They are erecting a beautiful house of worship in a very convenient part of the city. All the churches are very much united. The Second

Church will, I think, soon make arrangements for a fourth church, in the lower part of the city." It is evident that this pastor and his church were governed by no selfish feelings and held no narrow views; and their policy is in striking contrast with what is often seen—an overgrown church refusing to divide till the devil gets in and divides them, and a pastor holding on with death-grip to his members, though they may be really in each other's way and neglecting mission-fields all around them. We do not wonder to find this pastor able in the same letter to write the following, for with churches also is it true "there is that scattereth and yet increaseth:"

We have had a most interesting state of things in the Second Church for some months. The members have been more decidedly and exemplarily pious, and their concern for dying sinners has been more manifest. Many in the congregation have been serious, and some deeply anxious respecting the interests of their souls. Just before the protracted meeting I baptized five whites, and an increasing interest among the people was apparent. The meeting was expected to continue four or five days, instead of which it was kept up sixteen, during which a most powerful display of divine power and mercy was made. On Lord's Day week I baptized twenty-four persons, twenty-one of whom were whites. Brother Hinton at the same time baptized twenty-eight, fourteen of whom were colored persons—not the fruits of the revival. Last Sunday he baptized thirteen whites. To-morrow I expect to baptize twenty-six, twenty-three of whom are whites. One of these is a Presbyterian lady who has been much opposed to the Baptists. I expect also to baptize an Episcopalian lady, belonging to the bishop's church and connected with some of the most fashionable and wealthy families of the city. I mention this, not because wealth or distinction in society is any recommendation to a church, but to prove the power of truth amidst so many counteracting circumstances. Her children have been quite averse to it, but she has determined to do her duty, and I believe she will be blessed. . . .

December 24. I have been so busy that I could not finish this letter before. Since the above lines were written I have baptized twenty-two, and eight or ten are now waiting. We have received nearly sixty, fifty of whom are whites, and a large proportion of whom are men, some of them very valuable. The Lord has done great things for us. Our church is in a peculiarly happy state, all our meetings well attended, and the most affectionate spirit prevails. It would do you good to be at some of our church or prayer-meetings. It is said by some who are

disinterested judges that the Second Church is the most efficient Baptist church in Virginia. Whilst I believe this, I can only say, "This is the *Lord's* doing, and it is marvelous in our eyes." "What hath *God* wrought?" I am continually saying to myself, for I feel that I am but a poor unworthy instrument, without having any right to attribute any praise to myself. The Lord has wrought all my works in me, and *himself* blessed my labor, and to him be all the glory ascribed. Our Sabbath-school is now acknowledged to be the best in the city, numbering more than a hundred in attendance. I have reason to be humbled in the dust, and thankful to God for the peculiar regard which the members of the church manifest toward me. Indeed, I may say that they love each other to a very great extent with a pure heart fervently.

The church-letter to the Association is also in very cheerful strain, speaking of two flourishing Sunday-schools, a youth's foreign missionary society, raising one hundred dollars annually, a tract society, a maternal association, and of seventeen hundred and twenty dollars contributed during the year for various missionary, educational, and Sunday-school purposes. It mentions, moreover, that the members, with scarcely a single exception, had abandoned the habitual use of ardent spirits—a statement that would be very significant *now*, and that meant even more *then*.

During this year he became a property-holder. Under date of October 15, 1833, he writes to his father :

"I have at length bought the house and lot we looked at when you were here. It was sold at auction last week, and quite unexpectedly to myself I became the purchaser. I am to give sixteen hundred and fifteen dollars for it, one-half to be paid in four months, the other half in six months. The house has ten rooms, and will need repairs to the amount of two hundred dollars. There is ground to make five or six good building-lots. Every one tells me I have made a good bargain. Mr. Crane thinks I ought not to take twenty-five hundred dollars for it now, and Brother Greenhow (an excellent judge) says it will be worth double the sum I gave for it in five years. I cannot but conclude it providential. May the Lord's goodness make me humble and devoted! I shall be able, the Lord willing, to pay the whole amount due, within

one or two hundred dollars; the rest I can easily borrow, and could five times as much were it necessary."

It is a pleasing coincidence that this dwelling, in which Mr. Taylor resided for about twenty years and reared all his children, had been the residence of Elder Joshua Morris, who, in 1780, organized the First Baptist Church in Richmond, consisting of fourteen members, and was its first pastor. On the same square also had stood their house of worship, a small frame edifice. At that period Richmond was a mere village, containing not more than two hundred and fifty houses. The Capitol had not been built, and the beautiful eminence it adorns was covered with unsightly pines. There was only one house of worship in the city—St. John's—and in this there was preaching but three times a year, Christmas, Easter, and Whitsuntide. The Baptist meeting-house above referred to then stood far beyond the limits of the city, and was surrounded by the primeval forest.*

As has been seen, Mr. Taylor was, from his earliest ministry, deeply interested in foreign missions. Often did he yearn over the heathen and long to preach the gospel to them. But when in the providence of God this was denied him, he sought to do all in his power at home for that great cause. Large numbers of subscribers to the missionary publications of the Boston Board were secured by him in Richmond and over Virginia, and his church for years sent up annually among the most liberal contributions to that object which were made in the entire land. It was therefore not strange that the Board, desiring some person to accompany Mr. Wade through the Southern States and to become a General Agent in Virginia for foreign missions, selected him. This was communicated to him, and he was earnestly urged to accept the position, both by Dr. Bolles, the Corresponding Secretary, and by Deacon Heman Lincoln, the disinterested Treasurer of the Board. The question thus presented was one not easy of

* The facts, and in part the language, of this paragraph are from a manuscript discourse by Rev. J. B. Jeter, D.D., on the "History of the First Baptist Church, Richmond."

decision. Between his love for his church and his usefulness among them, on the one hand, and his ardent devotion to foreign missions on the other, it was hard to learn the path of duty. The following extracts from his letter to Dr. Bolles show his state of mind. After expressing his sense of the importance of the agency, he continued :

There are counter-considerations, of which, my dear brother, you are doubtless aware. The church of which I am pastor is at present, and indeed has been for two or three years past, in a most interesting condition. We have about three hundred and fifty members, all of whom, with the exception of twelve or fifteen, have been brought in since I settled among them ; and it may be supposed that my influence over their minds will be greater than that of many others who are much my superiors in every respect. Many of these are young men, who, with proper culture, will become greatly useful in the kingdom of the Redeemer. The most perfect harmony prevails, and the spirit of laborious activity in the cause of Christ is increasing. There is, besides, the management of our benevolent institutions, and particularly of our State paper, which falls on a few individuals. In all these things I can say, with becoming humility, the Lord is making me the instrument of some good in his service. As I said before, however, I scarcely know what to do. The cause of foreign missions ought to be brought distinctly before all our churches, and should it not be found my duty to assume this responsibility, I do trust the services of some one will be secured. I shall lay the subject before the church and solicit their advice.

In relation to Brother and Sister Wade's visit to the South, allow me, my dear brother, to inquire whether it would not be consistent with your engagements to accompany them ? or might not Brother Lincoln or Dr. Sharp take this tour ? We should rejoice to see either of you with them. If no one more suitable than myself *can* be found, I think I might at least be able to go on the journey you propose, rendering them such assistance as they might need.

The question thus presented to him he laid before his church, asking their advice. They made the matter a subject of special prayer. The final result was his declinature of the position. To his letter announcing his decision, Dr. Bolles replied affectionately as follows : " Your favor, postmarked the 14th, came to hand this morning, and the information it gives of the kind and truly Christian manner in which your church

entertained the question submitted to their consideration has endeared them to us greatly. The question was one of much importance, and we knew from its nature must come home to their bosoms; but instead of hastily deciding as affection and interest might dictate, we see them retiring for a month to deliberate and pray. Oh this was as it should be! And though our wishes are not gratified, yet, trusting the decision was dictated from on high, we fully acquiesce. We are still desirous to obtain the right man for an agency in your State, and we shall recur to hints contained in your former letters respecting it; but should anything further occur to you which might be useful in guiding us to a judicious choice, I hope you will favor us with it."

Mr. Taylor's suggestion that Dr. Bolles himself should accompany Mr. Wade on his Southern tour was accepted, and in May, 1834, the party spent a few days in Richmond. We copy from Mr. Taylor's diary his entry for these days:

Saturday, 17th. Visited three families, attended Bible-class, married Mr. ———. At night saw Dr. Bolles and Brother and Sister Wade, who have just arrived in Richmond. Found it a peculiarly interesting privilege to behold those dear servants of God. I hope that their visit may be blessed to the people of this city.

Sunday, 18th. Funeral of a colored person. Mr. Wade preached at Second Church in the morning, and the Burmese convert made some remarks, which were interpreted by Mr. Wade. In the afternoon Brother Ryland preached, and at night all met at the First Church. Mr. Wade preached, and the converted Burmese answered several questions which were proposed to him through Mr. Wade. The whole day presented the most impressive scenes. The Lord make them useful!

Monday, 19th. Funeral of a man not a professor of religion: Psalm xxxix. 5. Attended dedication of meeting-house of Third Baptist Church; Dr. Bolles preached. In the afternoon he addressed colored people at the Second Church, and at night spoke at the First Church, the Burman and Karen also speaking through an interpreter. A solemn time.

Tuesday, 20th. Spent most of the day with the missionary friends, and a most heavenly season it was. Crowds of people waited on them all day.

But while Mr. Taylor did not see it his duty to accept an agency for the Boston Board, he continued to be one of its

most earnest and efficient supporters. Not long after this, the Board becoming embarrassed, he raised in his church a special subscription of considerably over one thousand dollars to relieve its necessities. This was probably one of the most liberal subscriptions ever made anywhere for missionary purposes. Between himself and the venerable Dr. Bollés and Deacon Lincoln the warmest friendship subsisted—a friendship based not only on personal grounds, but on a common interest in the foreign mission-work. In the last months of his life, when at the White Sulphur Springs, his heart glowed when he heard that the nephew of his old friend Dr. Bolles was there, and he hastened to call upon him.

The meeting of the General Association of this year was peculiarly pleasant. About a hundred ministers were present. After the meeting he wrote to his father, who had attended :

You have now been permitted to see many of whom you have heard me speak in terms of affection—a pleasure you have long wished to enjoy. All our enjoyments, however, are mingled with pain. After spending a few happy days with congenial minds we were compelled to separate. How pleasing the thought that we shall soon meet in “the *general assembly* and church of the first-born, whose names are written in heaven.” . . .

It has been one of the severest trials of my life to be so far removed from my dear parents, and so I believe it has been with you. I often think of those Sunday-morning walks before breakfast, when, with the word of life or some other valuable book, we have spent hours in reading and conversation. Never shall I forget the hundreds of pleasant seasons when we have walked to the house of God in company, and shortened the distance by the contemplation of divine things. I think I can say with heartfelt satisfaction, in looking back on the past, “Mine has been a happy lot.” The Lord has been my shepherd still. Soon our trials will be over. We shall shortly be delivered from earth’s temptations, from the plague of a heart ever prone to depart from the *chief good*.

After having been much engaged in preaching in different parts of the State, he in July attended the camp-meeting in the Northern Neck. This was the meeting attended by Dr. Andrew Read of the deputation from the Congregational Union of England and Wales. Mr. Jeter presided over and managed the meeting, it being on his field. The preaching was

done by Claybrook, Shuck, Repiton, Ball, Northern, Marders, Micou, and Taylor. The last named preached several times, besides laboring in other ways. Mr. Read of London preached from Acts iii. 19. Mr. Taylor says in his diary: "A most overpowering effect was produced by the discourse." The following extracts are taken from Mr. Read's interesting account of the meeting:

The usual prayer-meeting was held at eight o'clock; it was conducted by Mr. Jeter. Prayers were offered for several classes, and with good effect. To me it was a happy introduction to the more public service to come. I wandered away again into my beloved forest, to preserve my impressions and to collect my thoughts. At eleven o'clock the service began. I took my place on the stand; it was quite full. The seats and all the avenues to them were also quite full. Numbers were standing, and for the sake of being within hearing were contented to stand. It was evident that rumor had gone abroad, and that an expectation had been created that a stranger would preach this morning, for there was a great influx of people, and of the most respectable class which this country furnishes. There were not less than fifteen hundred persons assembled. Mr. Taylor offered fervent and suitable prayer. It remained for me to preach. I can only say that I did so with earnestness and freedom. I soon felt that I had the attention and confidence of the congregation, and this gave me confidence. I took care in passing, as my subject allowed, to withdraw my sanction from anything noisy and exclamatory, and there was through the discourse nothing of the kind, but there was a growing attention and stillness over the people. The closing statements and appeals were evidently falling on the conscience and heart with still advancing power. The people generally leaned forward to catch what was said. Many rose from their seats, and many, stirred with grief, sank down as if to hide themselves from observation; but all was perfectly still. Silently the tear fell, and silently the sinner shuddered. I ceased. Nobody moved. I looked round to the ministers for some one to give out a hymn. No one looked at me, no one moved. Every moment the silence, the stillness, became more solemn and overpowering. Now here and there might be heard suppressed sobbing arising on the silence. But it could be suppressed no longer; the fountains of feeling were burst open, and one universal wail sprang from the people and ministers, while the whole mass sank down on their knees, as if imploring some one to pray. I stood resting on the desk, overpowered like the people. The presiding pastor arose, and throwing his arms around my neck, exclaimed, "Pray, brother, pray! I fear many of *my* charge will be found

on the left hand of the Judge. Oh pray, brother, pray for us!" and then he cast himself on the floor with his brethren to join in the prayer. But I could not pray. I must have been more or less than man to have uttered prayer at that moment. Nor was it necessary. All in that hour were intercessors with God, with tears and cries and groans unutterable.

So soon as I could command my state of feeling I tried to offer prayer. My broken voice rose gradually on the troubled cries of the people, and gradually they subsided, so that they could hear and concur in the common supplications. It ceased, and the people rose. We seemed a changed people to each other. No one appeared disposed to move from the spot, and yet no one seemed disposed for ordinary exercises. Elder Taylor moved forward and remarked that "it was evident nothing but prayer suited them at this time. And as so many had been impressed by the truth who had not been before, he wished, if they were willing, to bring it to the test of prayer." He therefore proposed that if such persons wished to acknowledge the impression received, and to join in prayer for their personal salvation, they should show it by kneeling down, and he would pray with them. In an instant, as if instinct with one spirit, the whole congregation sank down to the ground. It is much, but not too much, to say that the prayer met the occasion. When the people again arose one of the brethren was about to address them, but I thought nothing could be so salutary to them as their own reflections and prayers, and I ventured to request that he would dismiss the meeting.

Thus closed the most remarkable service I have ever witnessed. It has been my privilege to see more of the solemn and powerful effect of divine truth on large bodies of people than many, but I never saw anything equal to this—so deep, so overpowering, so universal.

For two years the Virginia Baptist Seminary had been located about five miles from Richmond. In 1834 the present site of Richmond College was secured at a cost, first, of ninety-five hundred dollars, and afterward of three thousand dollars more for additional ground. Mr. Taylor assumed heavy pecuniary responsibility, as he had done when the seminary was first established. He also took, with the consent of his church, at considerable sacrifice and inconvenience, a gratuitous agency of several weeks, in the course of which he secured thirty-nine hundred dollars in subscriptions and twelve hundred dollars in cash for the institution; and as the latter payments matured, he secured, by correspondence, the co-operation of brethren in all parts of the State; so that the necessary means were finally

secured with comparatively little expense. His agency was a very toilsome one, especially as he sought still to do necessary pastoral work. We find him filling an appointment in the country, riding home, paying a needed pastoral visit, and then preaching or attending some Board-meeting at night. After such labors it is not wonderful that he occasionally speaks of "feeling languid" or even "depressed." He was also often compelled to be away when his tenderest feelings to wife and children would have detained him at home. But it is a remarkable fact that while on several occasions the latter were very ill, the Lord spared them, so that he never lost a child, and in some instances their restoration seemed almost miraculous. Under date of November 4, 1834, he writes :

Since I last wrote we have lost our excellent brother and my personal friend, William Crane, with his family. We miss them much. Our church, however, is in a very prosperous condition. The Lord has blessed us with three deacons, pious, active, and perfectly of one mind in all good things. They are a great stay and support to me. The most perfect harmony exists in the church. The Lord be praised ! May we all maintain a humble position at the foot of the cross, and continually remember whence all our blessings come !

As you remark in your letter, when I last wrote our dear little boy was very low. The recovery (all say) is like a resurrection from the dead. During most of the time I was away, laboring at protracted meetings in Goochland and Lancaster counties. His dear mother suffered much fatigue and anxiety ; two or three times she had given him up to die. The Lord has spared him, and I trust for some valuable purpose. I think both his mother and myself desire that the dear children may be reared up for usefulness in this world, and educated with reference to a holier and better state of existence in the world to come.

Mr. Crane removed to Baltimore with distinct reference to building up the Baptist cause in that city, and from that time his old pastor, the subject of this Memoir, also became somewhat intimately identified with the Baptist cause there, frequently going thither to preach, and aiding the brethren by his counsel in reference to the procuring of ministers and in other matters. He participated in the formation of the Cal-

vert Street (now High Street) Church, and also took an active part in the constitution of the Seventh Church. When Mr. Jeter, then in the Northern Neck of Virginia, was invited to settle in Baltimore, Mr. Taylor earnestly urged him to go. Among other things, he wrote: "I seriously question whether there is any position in the whole United States which may be filled by an industrious, judicious, and pious Baptist minister more advantageously than Baltimore. . . . It is a shame to the Baptist denomination that no church of any standing, maintaining the doctrine and practice of the apostles, is to be found in that city of eighty thousand inhabitants. Ought not individuals and churches to make sacrifices in its behalf? If you go you will meet many impediments and discouragements, but I verily believe, with the divine blessing, success will attend your labors. By an industrious application to pastoral labors you will by degrees wind your way among the people, and, instead of twenty or fifty or one hundred, you will have a congregation of one thousand. And I do believe that you may calculate on putting in train operations which will result in the origination of many churches.

. . . "I do honestly think that you ought at once to decide to go and brave all the difficulties. . . . Leave not Brother Crane to grapple with these difficulties alone; identify yourself with him, and the Lord go with you."

When the Seventh Church was formed, Mr. Taylor used all his influence to induce Dr. Fuller to accept their call and settle in Baltimore.

[To the Second Baptist Church.]

RICHMOND, January 6, 1835.

DEARLY BELOVED BRETHREN: I have thought it might not be improper in itself, or uninteresting to you, that I should present a short statement of my labors during the year 1834. By a vote of the church I was allowed to employ a few weeks in a gratuitous agency on behalf of the Virginia Baptist Education Society. I was away on the work thirty-five days. I found quite unexpected liberality among the brethren in the neighborhoods I visited, having received in subscriptions nearly four thousand dollars, and collected more than thirteen hundred dollars. In addition to this, I was away twelve days in the Northern

Neck and ten days in Goochland, repaying Brethren Jeter and Fife for labors bestowed at our protracted meetings. Besides, in attending funerals, constitution of churches, and protracted meetings I have been absent thirty-nine days. Deducting these from the working days of the year, there are left two hundred and seventeen days. During these weeks I have made rather more than six hundred pastoral visits, averaging nearly three every day. During the year I have preached two hundred and forty-seven times, making nearly an average of five sermons every week. Many weeks I have been at some meeting every night, and on an average was from home five out of seven nights. I have had much labor in connection with benevolent associations, having been called upon to attend Boards or committees very frequently. . . .

There is a defect in the church which has given me much pain. A large number of the members are accustomed to satisfy their consciences by an attendance on our regular meetings only once a week—viz., on Lord's Day morning. If it be thought that because I receive a support for my labor, and am the pastor of the church, it is more my duty than that of other members in good health to attend the house of God, I should think the sooner such an improper sentiment were rectified the better. . . .

[Letter from William Crane to J. B. Taylor.]

BALTIMORE, December 29th, 1834.

. . . . And now, my dear brother Taylor, I have this proposition to make to you, and I hope and trust you will not answer me "nay." I wish you to fix on a time to come here, the earliest day possible, as any time will answer us here; and I wish by all means for Brother Kerr to come with you, and I shall write him a pressing request to do so. I should wish you both to tarry certainly three Sundays at least, and devote the time not only to Calvert Street, but to raising up and restoring to health and activity the Sharp Street Church too. Brother Broadus's labors have produced a most interesting state of things in that church, but they are in great need of such labor as you and Brother Kerr could give them by such a visit. . . . If you don't come, I know of no one who will do it. You might not be successful in all the objects I have mentioned, but let me entreat you to come and try. I should be extremely sorry not to get Brother Kerr to come with you, but if he cannot come, try Brother Fife or Brother Ball; or I would leave it to your judgment to get whoever we can. . . . Brother ——— did much while here for Sharp Street Church, but you know he is not a town-preacher, and not acquainted with pastoral duties in a town. I should hope Brother Broadus will meet you here at least for a few days, as no one could be of as much service as he would in such a work. I wish

you to fix the time and engage the brethren to come with you; and if you come you had best get our Brother Plumer to give you a line to some of his friends here. . . .

[Letter from W. F. Broaddus to J. B. Taylor.]

MIDDLEBURG, VA., December 27, 1834.

. . . . With respect to the protracted meeting in Baltimore, I have to inform you that it will be out of my power to make such a trip this winter. I serve ten congregations, visiting them all monthly, and I find it very difficult to get my place supplied by other laborers. I am indeed almost alone here. I feel much for Baltimore, and if I can get any spare time it shall be given to that service. . . . I am extremely anxious to have the aid of some good brethren in this hardened country. I am placed here between the consuming fire of Arminianism and the freezing winds of Antinomianism. Sometimes I am called a Pelagian, sometimes an Antinomian, and sometimes a Campbellite. Meanwhile, my spirit is at times discouraged by the fearful majority which these combinations present against me. Could I now and then have the aid of *judicious* brethren from a distance, I have no doubt it would help me much through grace. Do, my dear brother, think of this destitute region, and if you can possibly spare a week or two, spend it with us.

. . . . I am at this time engaged in a controversy about baptism. It is the first affair of the kind I have ever been concerned with. It does not suit my constitution at all, but I have been literally driven into it. I trust some good has already appeared as resulting from the controversy.

Early in 1835 Mr. Taylor spent about three weeks in preaching in Baltimore in connection with Elder John Kerr. An impulse was given to the cause in that city at this time, and the Calvert Street Church was formed. While in Washington he experienced much gratification in hearing Henry Clay speak. He also attended a funeral of one of the members of Congress in the Capitol. Whilst the President, General Jackson, was retiring, a man said to be insane snapped two pistols at him, producing a fearful tumult.

In May he attended the meeting of the Triennial Convention in Richmond. He described it as a most heavenly season.

After this meeting he took a somewhat extended trip to the North, in which he made collections for the library of the seminary. He thus writes to his father:

My trip to the North was exceedingly pleasant, especially after the first fortnight. You recollect when I left Richmond I was quite feeble. I continued to be so for several days, so that I did not much enjoy the anniversaries in New York. I lodged in Brooklyn. You would not know that place. It is improving most rapidly. It has thirty thousand inhabitants, and at this time there are three hundred houses going up. They are advancing in the same ratio in New York, business of all kinds being very brisk.

I spent a week in Connecticut, passing through New Haven, Hartford, and various villages and towns, after which I remained three weeks in Boston and vicinity. During my stay in Boston I took the steamboat as far as Portland in the State of Maine. I preached twelve times during my absence in Hartford, Boston, Beverly, and Portland, besides making several addresses in Boston and Hartford at Sunday-school, missionary, and educational meetings. At one or two places I received urgent solicitations with a view to settlement. I am not convinced, however, that duty requires me to leave my present location; nor did I see any people whom I love better than those with whom I am now settled. I wish to consider myself the property of the Lord, and to do that and to be where I shall most advance his glory. I had an opportunity of seeing my wife's relatives and a numerous circle of friends, by whom I was treated with the most marked attention and kindness. I was frequently with Dr. Sharp, being at his house several times. I preached at his church the last Sabbath I was in Boston. I called on Mr. Parkinson, spent an hour with him in his study, and walked in his company to the upper part of the city. He was very urgent on me to preach for him, but as I was not well I declined.

I returned home quite invigorated in health; indeed, I know not that I was ever better in my life. Release from the cares of pastoral duty was almost indispensable to my restoration. The Lord has been good in preserving me and mine amidst all the dangers which surrounded us.

During this year he devoted considerable time to the editing of the *Religious Herald*, both selecting matter and writing editorial articles for its columns. He was also frequently engaged in attending to the internal affairs of the seminary.

This year was signalized by the sending forth of Messrs. Shuck and Davenport as missionaries to China, and Mr. William Mylne to Africa. Mr. Mylne and Mrs. Davenport were members of the Second Church, and Mrs. Davenport one of

the senior scholars of the Sunday-school, so that to this church belongs the honor of sending the first missionary to heathen lands from the State of Virginia.

Toward the close, as at the beginning of this year, he held a protracted meeting in Baltimore. At this time he was much pressed to enter the service of the American Sunday-School Union as their general agent for the South. The letters of Dr. John Hall to him on this subject are exceedingly urgent. He was also in personal consultation with the Board in Philadelphia. His mind was much exercised as to the question of duty. But it was felt by his brethren in Virginia that he could not be spared, not only from his pastorate, but from those general labors in which he was so active and successful. His church also advised against the acceptance, though confidently committing the decision to him.

He was at length constrained to decline the position, being led to this decision not by personal considerations, nor from indifference to the Sunday-school work, nor mainly from his connection with his church, dear as that was, but from a regard to the general interests of the Baptist denomination in Virginia, a number of ministers having left the State, and several important enterprises with which he was closely connected having been commenced and being still in a critical condition.*

This and similar subjects are thus referred to in a letter of April 8, 1836, written from Petersburg, where he was then laboring in a protracted meeting:

In the month of May I expect, if the Lord will, to be in Philadelphia, having accepted an invitation to preach the anniversary discourse before the American Sunday-School Union, and to assist them in their annual meeting. I hesitated much when the request was received, especially as the annual sermons are printed and receive a very extensive circulation, knowing, as I did, that there were many others who would

* At the meeting of the Education Society in 1836 the Board express themselves as "greatly indebted to Brother J. B. Taylor and others for their gratuitous and effective labors in collecting funds for the institution."

more ably discuss the subject of Sabbath-school operations. I determined, however, to make the attempt, and do the best I could. I shall probably go as far as New York.

I believe I have not written since I resolved to decline the invitation of the Sunday-School Union to become their general agent for the Southern country. This subject gave me much uneasiness of mind. On the one hand, a wide and interesting field of labor was presented to my notice in the proposed agency, while on the other the urgent claims of the church in Richmond and our denominational interests of Virginia called loudly on my sympathies. The offer of the Board was indeed liberal, so far as compensation was concerned, and on many accounts the service to which I was called would have been peculiarly grateful to my feelings. I have, however, thought it my duty to stay with the church in R. At the same time that I received the request from Philadelphia two other propositions were made—one by the Virginia Education Society, at a salary of one thousand dollars and traveling expenses. They wished me to take the interests of the institution under my immediate superintendence, and devote my whole time to the work. Another was from the West. It was proposed that I should go to Illinois under the direction of the Home Mission Society, for the purpose of gathering together the scattered disciples which are to be found there, to form churches, and to aim at the promotion of the general interests of the Redeemer's kingdom in that widely-extended region. After all, I have thought I ought, at least for the present, to stay in R., though I trust I should be willing to go anywhere or locate in any part of the world if the will of the great Head of the church could be ascertained.

The sermon before the American Sunday-School Union he preached in Philadelphia on the 23d of May, 1836, and also spoke the next day at the anniversary meeting. The sermon was based on Matt. xvi. 3 and Isa. xxxiii. 6, and was entitled the "Responsibilities and Duties of the Age," and was published in pamphlet form.

The meeting of the General Association of Virginia in 1836 was an important one. The contributions had steadily increased till they had reached twenty-five hundred dollars. Missionaries were now employed for their whole time, and the policy of occupying important towns and villages began to be adopted.

At this meeting James B. Taylor was elected Moderator

of the body, an office to which he was afterward annually re-elected for about twenty years.

It must be remembered that at this time, and indeed till 1855, the General Association conducted only State missions, the other interests being carried on by co-ordinate societies; all of them constituting the June meetings. In that year matters were simplified by consolidating all the societies into one body, styled the General Association, each separate object being managed by a Board, as the Education Board, State Mission Board, etc. Of the General Association Board, afterward the State Mission Board, Mr. Taylor was for many years, and until his death, the President.

In surveying his brief memoranda of work done, such as sermons preached, miles traveled, visits made, Boards attended, seminary looked after, one feels that every hour of working-time must have been crowded, while not a few days had been spent on the bed of sickness. It therefore takes one by surprise to find in the spring of 1837 that he had completed the "Lives of Virginia Baptist Ministers," a volume of some 500 pages, involving not merely much work with the pen in direct preparation, but immense labor in collecting, sifting, digesting, and arranging materials. He had it printed in Baltimore, and spent six weeks there superintending the work, having arranged an exchange with Elder G. F. Adams for the purpose. Having assumed the responsibility of publication himself, he conducted it with his usual energy and business ability, and by the kind co-operation of his brethren at large succeeded in gaining for it a very extensive circulation. Perhaps few books of that day were more generally to be found in the houses of Virginia Baptists, while it also went, to some extent, into the South and West.* Elder G. F. Adams wrote soon after its publication that he had preached differently after reading it, and expected to be a better man and better preacher in consequence of it; and there was much similar testimony from various and even distant parts of the country.

* It suggested a similar volume by Rev. J. H. Campbell with reference to the Baptist ministers of Georgia.

It is a little remarkable of Mr. Taylor that however multiplied and varied his engagements, none of them seemed to interfere with each other; benevolent agencies, pastoral visits, protracted meetings, all sorts of Board and committee business, friendly correspondence, literary work,—all seemed to be going on as if each one was supremely or solely attended to. Most men would have intermitted some one thing to make way for another. So did not he. At this time, certainly, he was a man of all work. But under his multiplied labors his health again broke down, and he was compelled to seek some respite from them in a trip to the upper country; but even this he managed to fill up with work. He visited Clarkesville, Danville, Lynchburg, Lexington, Charlottesville, Staunton, Harrisonburg, Waynesboro', Culpepper Court-House, Jeffersonton, and Fredericksburg, occupying about a month, traveling six hundred miles, and preaching twenty-five times.

During this year another season of revival and ingathering was enjoyed by his church, and this time, too, in connection simply with the ordinary ministrations of the sanctuary and faithful pastoral labor.

In October of this year he begins a letter to his father in rather a facetious strain—a style he could now and then indulge:

. . . . You will perhaps hardly expect to see another letter so soon, but as a circumstance has occurred by which a very considerable addition has been made to my estate, and as I know that mother and yourself always feel happy when you learn I am in any way prospered, I thought it would be well to drop a line. Would you believe it that I am some thousands richer than I was a few weeks ago? I ought to be thankful, and I hope I exercise suitable gratitude to the Giver of all my mercies. The Lord has been pleased to give us another son.

[From W. Crane to J. B. Taylor.]

BALTIMORE, September 25, 1836.

. . . . With regard to the subject of your leaving R., I should like to have a freer conversation with you than I can have by writing, but, my dear brother, I am unable now to see how you can justifiably leave the wide field in which you are so successfully laboring, and to the success of which you are perhaps apparently more indispensable than any other

person. You have difficulties, 'tis true—exceedingly unpleasant ones, and perhaps greater ones still in prospect—but you know you can't escape these till you get rid of a wicked world; and the arm of the Lord can and will sustain you through them all. If I could conscientiously have done so, I should have begged you to come to Baltimore with me, but I could not do it. . . .

I know, my dear brother, you have too much to do, and I fear you often go beyond your duty in your anxiety to do good to your fellow-men; and I don't know but the Lord may carry you earlier through your allotted task, and release you earlier from your work, than he does many others. May he kindly direct and sustain you in all your ways!

In 1838 he made an extensive tour to the West in behalf of the foreign mission cause and as the representative of the Virginia Baptist General Association, attending the State anniversaries in Tennessee, Ohio, and Kentucky. Much of this journeying was done by stage. He was naturally a good traveler, and took very quietly all the difficulties met with. He also learned to sleep while traveling, so that he could proceed day and night without the fatigue that many would experience. I remember hearing him tell of riding several hundred miles on the stage without stopping, and that one night, having traveled for several days, he went to sleep, though bolt upright and well wedged in by eight other passengers, and slept soundly and solidly, not only the entire night, but even till the sun was high in the heavens the next morning.

In his annual letter to the church he thus notices his trip:

In referring to my own labors during the year just closed, it will not be unsuitable to mention the tour which with the sanction of the church I was permitted to take to the Western country. The specific object of this journey was to represent the Baptist General Association of Virginia in some of the great Western meetings. In addition to this, at the urgent solicitation of the Baptist Board of Foreign Missions, I consented to advocate and urge the claims of the perishing heathen. I had no reason to regret the expense and toil to which I was subjected, and trust that my mission was not altogether vain. Besides conferring with numerous brethren on the great work of spreading the principles of the Redeemer's reign, and addressing various congregations, I obtained about two hundred and fifty dollars in subscriptions and cash for the foreign mission. I was absent about seven weeks, and truly did my grateful heart rejoice

in meeting with my brethren at home and resuming the duties of my station. I was absent also about two weeks attending the Convention in New York. . . .

During the last year our brethren Samuel Harriss, Samuel Sumner, and Joseph Walker were publicly set apart and ordained to the solemn work of the gospel ministry. Brother Hiram J. W. Eades also has been licensed to exercise his gifts in public. It is gratifying to every true Christian to see the number of those who are to labor in the work multiplied. Let us not forget to pray that the Lord of the harvest would send forth other laborers into his harvest.

From the memoranda which I have kept it appears that on an average more than three sermons per week were delivered, and, deducting the time I was absent, about one hundred pastoral visits have been made each month. I may say, that on various accounts the past year has been a season of peculiar enjoyment in performing my ministerial functions. Though I am sensible of many imperfections, my greatest joy was to labor for your spiritual benefit, and with you to promote the glory of Christ.

The following memorandum is found among his papers:

New Year's Eve, December 31, 1838. This is the last day of the year. Several thoughts press themselves upon my mind. I think of the value of time, being reminded of the rapidity with which it flies; the next year may be my last. I think too of the many sins and omissions in duty which have marked my life during the present year. The Lord's goodness I cannot but remember. Oh how kind has he been to me, notwithstanding my unfaithfulness! And shall I not think of the importance of renewed diligence in the service of my divine Preserver? O Lord, teach me to number my days, that I may apply my heart to wisdom.

I wish, in discharging *my obligations to God*—

1. To maintain an habitual sense of his loveliness, his omnipresence, and his mercy.
2. To commune with him every day by reading his word, meditation, prayer, and praise.
3. To determine at all times *to do* what he commands, and *to avoid* what he prohibits.
4. To exercise an increasing reliance on the mediation of Christ Jesus and the influence of the Holy Spirit.

I wish also, in *my general intercourse with men*—

1. To cultivate forbearance and the spirit of forgiveness.
2. To place the best construction on the motives and conduct of others.

3. To take advantage of no man, and faithfully to discharge all pecuniary obligations.

4. As far as possible to make those with whom I may mingle happier and better.

5. As much as I can to alleviate the sufferings of the poor and afflicted.

Let me, too, *in relation to the world at large*—

1. As far as possible acquaint myself with their guilt and spiritual necessities.

2. Make increased endeavors to promote the spread of the gospel throughout the earth.

I will also *in my pastoral relations*—

1. Endeavor to promote the sanctification and comfort of the church, by studying thoroughly the subjects I may discuss and making my addresses simple, pungent, and affectionate.

2. By regular pastoral visits ascertain their peculiar spiritual necessities, and thus by free conversation promote their edification.

3. Ascertain the gifts of the church, and endeavor to bring them into active exercise.

In my family—

1. I wish to be an example of goodness in all things.

2. Will endeavor to promote the spiritual good and earthly comfort of my beloved wife.

3. Give instruction to the dear children, endeavoring to train them up for heaven.

4. Will labor also for the temporal and eternal good of the servants.

O Lord, aid me to fulfill these desires, for thy dear Son's sake! Amen.

This is followed by a plan for the disposition of his time.

In the fall of 1839 Mr. Taylor became chaplain of the University of Virginia, at which time his pastorate of the Second Church virtually ceased, though he did not resign till some months later, the plan at first being for him to resume his connection with the church when his chaplaincy ended. This, then, seems the most fitting place to review that pastorate.

In a letter resigning his office, he says:

After a long, painful, and prayerful consideration of the subject, I consented in 1826 to connect myself in the pastoral relation with the church. In October of that year I removed to Richmond. There were then on the register the names of thirty-seven members, about half white, the others colored, the congregation not averaging more than thirty or forty persons. There are few now in the church who know of the discouraging circumstances with which we were surrounded. The

congregation and church have gradually but regularly increased in number, and God in various ways has prospered the work of our hands. A colony has been sent forth to form the Third Church, and another to constitute a church in Baltimore. In all the benevolent enterprises we have been permitted to occupy a prominent position, increasing every year in labors and contributions. The church now numbers about four hundred, while many have been dismissed by letter, and not a few rest from their toils in a better world. The church has been distinguished for her faithful adherence to the truth. When a delusive and subtle heresy was gaining upon many of the churches, and even in Richmond, ours, with the exception of five or six, remained firm. We have been, too, eminently blessed in the preservation of unity. Truly the Lord has been good ; he has done great things for us.

Without disguise, I may say that my connection with the church has been a happy one. It is true, I have not been without sacrifice and trial. For three or four years in the early feeble state of the church I only received four hundred dollars, and one of these years I had a family. While the most cautious and rigid economy was necessary to live, I was satisfied, because the church was doing all she could. My labors have been heavy and unremitted. From house to house, with many tears, by day and by night, in season and out of season, I have not ceased to testify the gospel of the grace of God. In my oversight of the church, too, I have endeavored to act with impartiality. Among the poor I have delighted to go, to do them good in body and soul.

Mr. Chambliss in his lecture thus speaks : "To sum up the results of the thirteen years of this pastorate, we observe—1st. The great enlargement and improvement, in every respect, of the church. Six hundred and sixty-four had been added to the membership, of whom, after all deaths, dismissions, and exclusions, about four hundred still remained. 2d. The constitution of three new churches—the Third (or Grace Street) Church ; a church in Baltimore, of which nearly all the constituent members were dismissed for the purpose from the Second Church ; and the Walnut Grove Church, eight miles from the city. 3d. The raising up of ten or twelve men out of the church to preach the gospel, several of whom have occupied positions of prominence and been widely useful." It may be added that the example of the church was known far and wide, and excited a most happy influence in promoting Christian activity and liberality. Dr. Bolles of Boston said of

her: "Many daughters have done virtuously, but she excelled them all."

To this day it is believed that the influence of the first pastor is felt by this church, than which perhaps none in the land is more distinguished for earnestness and efficiency, and specially for that brotherly affection and *esprit du corps* among its members which bind them to one another and to their under-shepherd, whoever he may be, in loving co-operation for the Redeemer's glory.

CHAPTER VII.

FOR a number of years it was a common opinion, which even now has not entirely faded from the public mind, that Thomas Jefferson, the founder of the University of Virginia, designed that it should be a school of infidelity. This was *not* his design. He was indeed exceedingly jealous of the union of Church and State, and of sectarianism. But "he did not propose to place the University in antagonism to Christianity." * A sufficient proof of this is presented in the fact that he "invited any denomination, or all, to found schools of divinity in the neighborhood, with permission to their students to enjoy the benefits of the University as if they were matriculated in it;" * while it was moreover declared in the ordinance of 1824 for the grant of the University that "the students of the University would be free and expected to attend religious worship at the establishment of their respective sects in the morning," etc.* Had this invitation been accepted, and had this plan been carried out, it is easy to see that results would have been reached just the opposite of those which it was charged he desired to secure.

It is, however, quite true that the influence exerted at the University in its early history was far from friendly to evangelical religion; and many pious parents feared, and justly feared, that their sons, if students there, would receive intellectual training at the expense of their moral and religious well-being. This state of things was largely due to the fact that in Virginia, at that period, spiritual Christianity was at a low ebb, especially among the higher classes of society. But a better day was dawning upon the Old Dominion and

* "History of the University," by Professor J. B. Minor.

her cherished institution of learning. Those most interested in the University began to feel that regard to its prosperity, if no other motive, should secure a recognition of God on the part of that community, and the invoking of the mighty aid of religion as a means both of promoting internal order and conciliating outside prejudice. This result was no doubt hastened by the providence of God, the session of 1828-9 being sadly interrupted by a terrible epidemic among the students, which the religious public was not slow to interpret "as a token of divine displeasure provoked by the supposed *anti-religious* character of the institution." * One of the first steps in the right direction was the effort to establish a chaplaincy, which in 1832-33 became permanent. From the first, the system had two features, almost, if not entirely, peculiar to the University. The chaplain was supported, not from any public funds, but by private voluntary contributions. The attendance upon religious services was also left entirely optional with all concerned. These features made the office of chaplain more like that of a pastor than would otherwise have been the case.

"The place was filled," says Professor Minor, "by a series of men selected in turn from the four principal denominations of Virginia, who providentially were well fitted for the position, at once the most difficult and amongst the most important to which a Christian minister can be called. Under their fostering care evangelical religion advanced apace amongst the students and professors. From about the year 1835 a very apparent change in the aspect of things was manifest. The prevailing spirit became progressively more friendly to Christianity." In the providence of God this blessed transformation has continued, and at the present day there are few communities characterized by greater religious earnestness or exerting more decided religious influence. A majority of the permanent residents, and generally about one-third of the students, are professedly pious. Preaching and daily morning prayers are well attended, while the Young Men's Chris-

* Mr. Minor's History.

tian Association is a vigorous and efficient organization, maintaining several Sunday-schools and prayer-meetings, both in college and in destitute regions around, and by other means also cherishing a missionary spirit in its members.

The chaplaincy had been instituted seven years, and had been filled once by a Baptist,* when in 1839 Mr. Taylor was called to that position. Loth as he was to leave a beloved people, the importance of the place offered him as a sphere of usefulness, combined with the facilities which it afforded, and which he had long craved, for literary and scientific improvement, induced him to accept it, and Rev. E. L. Magoon, then just completing his theological course at Newton, was secured to supply his place during his absence.

In many respects the change was to him a pleasant one, especially in the freedom which he now enjoyed from the miscellaneous work with which his life had, for some time, been crowded. Moreover, though he missed the intimate associations and some of the sweet charities of a long-continued pastorate, he could not but be pleased with the cordial reception extended to him by the cultivated, refined, and hospitable community at the University. Every arrangement was made for his comfort, and every possible kindness was shown to him and his family. There being no parsonage at that time, the pavilion on the East Lawn, next to the Rotunda, and now occupied by the professor of Greek, was placed at his disposal, and was supplied with the necessary articles of furniture, each family contributing for that purpose.

The social life of the University, always pleasant, was at that period peculiarly so, being characterized by the simple elegance and large hospitality of the olden time. Then anthracite coal had not been introduced, and huge hickory fires blazed cheerfully upon the hearth. Then there was no railroad within sixty miles, and the community, being thus less closely connected with the outside world, was a world to itself, and the families mingled with each other in delightful intimacy. One of the features of those days was the weekly

* Rev. Robert Ryland.

meeting of the professors in a sort of informal club, partly literary and partly social. At these gatherings the chaplain was a welcome and interested guest.

But all this, pleasant enough, was the mere foam on the current. It was his spiritual work which mainly concerned him, and which chiefly interests us. To this he addressed himself in earnest. Among the students he visited diligently *as a pastor*. I have often heard him regret the shortness of the term at that period, or at least say that another year would have been far more profitable for such labors, as he would have learned to work to advantage, especially as the material was somewhat peculiar, while he would also have had the advantage of being acquainted. His *forte* certainly was in patient, persistent work, rather than in brilliant efforts for a short period. But he made the most of his opportunities in his intercourse with the young men, who were more mature in years and character, though possibly less so in preparation, than the University students of the present day. Among the families, too, he was a true pastor, and is still affectionately remembered as such by the few individuals who now survive.

Morning prayers were not then held, nor was there any second service on Lord's Day. There was no chapel, the building now used for that purpose being then a damp, unpaved arcade, where students would pitch quoits in bad weather. Until 1841 the Sunday-school and preaching were in what is known as the East Lecture-room, in the Rotunda, "which," says Professor Minor, "like the chest in the village inn, was contrived 'more than a double debt to pay.'" It may have been both a trial and a temptation, the preaching to such an audience—a trial, in that he had never enjoyed advantages such as had been or were lavishly enjoyed by those whom he addressed; a temptation, to try to preach sermons which might be attractive in a literary point of view. This last would have been a mistake, since nowhere is the simple gospel so appreciated as in such a community. He did not make the mistake. Besides, his conviction that he was Christ's ambassador, charged with a message of infinite value and importance, made

him bold, despite his personal diffidence. He fully carried out in that new sphere what an aged minister wrote to him at this time: "You preach less philosophy and less science and less metaphysics than many men, but you preach the gospel, and that is just what you ought to preach." He also fully felt what his friend J. B. Jeter wrote to him soon after he entered upon the chaplaincy: "To have been a great preacher or a popular preacher will appear a light matter at the bar of God; but to have been the means of saving a soul will be a source of everlasting pleasure." Like Paul at Corinth, he "determined to know nothing" among his cultivated hearers but "Jesus Christ, and him crucified."

The number of students being then much smaller than now, the demands for pastoral labor were less heavy, and he had opportunity of vigorously prosecuting his studies in connection with the lectures he attended. Especially in the Latin and Greek and Anglo-Saxon did he aim to be a student, not attending the lectures either to while away his time or merely to say that he had attended them. Notes taken at this period by him show how earnestly and successfully he was availing himself of his opportunities. But besides his attendance as a student on the lectures of that eminent and philosophical linguist, Dr. Gessner Harrison, he was wont also, for recreation as well as instruction, to hear the brilliant William B. Rogers, then Professor of Natural Philosophy, and to witness the experiments which were performed by Professor Emmett of the School of Chemistry. To the chemistry-room I, then a child, would often accompany him, and my recollections are alike vivid of the experiments with the different gases and of sitting on an insulating stool with glass legs, which the janitor would dust and bring out for my use.

While at the University he wrote the "Memoirs of Luther Rice," a work undertaken by him at the request of the trustees of Columbian College. Of this volume the following incident may be here inserted: Some years after its publication a number of gentlemen were conversing on the piazza of a Richmond hotel. Among them was the late Frederick Coleman, for some

years State Senator, and well known as the principal of the famous Hanover Academy. The conversation turned upon biographies. Several had been mentioned. At length Coleman said, "Gentlemen, I will tell you the best memoir I have ever read; it is the memoir of a missionary named Rice, written by James B. Taylor." The tribute is valuable, coming from a man of so much good sense and such literary taste, and so entirely unbiased in favor of the book.

While chaplain he identified himself thoroughly with the Baptist church in Charlottesville, attending regularly, and preaching very frequently on Sunday night and in the week; his trips to the village being often made upon the riding-horse of his kind friend, Professor Davis. At his death many of the older members of that church tenderly and gratefully remembered his labors of love for them during the period of his chaplaincy. He was now brought into intimate relations with Elders Fife and Farish and others, with whom he had before been pleasantly associated, while he managed, especially in the latter part of the session, to pay now and then a flying visit to this or that country church, to Lynchburg and to Staunton, at which last place there was then no Baptist church.

During his pastorates in Richmond, both before and after this period, he was kept so busy visiting his scattered flock that there was neither need to walk for exercise nor opportunity to walk for recreation. But during his stay at the University there were opportunity and occasion for such walks. Thus the scenes of his early youth were renewed, save that, instead of his father, he had his son for companion; and many were the tramps we took over Observatory Mountain and Lewis's Mountain, or through the fields, plucking the honeysuckle or wild-ivy and starting the bird from her nest, our eyes meantime feasting on the red fields inlaid with emerald forests, contrasting beautifully with each other and with the blue sky and distant Blue Ridge Mountains. He always had—not perhaps what Foster calls "physiopathy," an exquisite sensitiveness to Nature, so that it moved him as the zephyr does the eolian harp, but certainly what an English reviewer calls "an out-of-door mind,"

leading him to seek and to enjoy with keen zest the scenes and the sounds of Nature. And yet even these tramps often included a visit to some farmhouse that might have made the walk less a recreation to many, but rendered it even more so to him with his pastoral tastes.

Dr. J. L. Cabell, the only professor who was at the University in 1839-40 and is still there, has kindly furnished the following letter :

UNIVERSITY OF VIRGINIA, February 27, 1872.

MY DEAR SIR: I have had such pressing demands on my time for some weeks past as to be unable until now to comply with your request that I would furnish you with such reminiscences of your honored father's life and work while chaplain in this institution as I could recall after the lapse of so many years. In conformity with your suggestion, I have put what I had to say in a form to be inserted without change, if you desire to do so after reading it.

You are aware that the time allotted for your father's work at the University covered the short space of nine months, the term of service of the successive chaplains being then limited to a single collegiate session. It is needless to tell you that your father performed his work with the zeal and fidelity which always distinguished him. Representing a denomination of Christians of which there were no members among the permanent residents of the University, and few, if any, among the students, he was yet beloved and revered by all, commending by his godly life the religion of the Master whom he so faithfully served, and leaving an impression which a life so consistent and devout never fails to make on an observant and thoughtful community.

He was here during the session of 1839-40, and succeeded the Rev. Mr. Doggett, whose ministrations during the preceding session gave promise at this very early period of his life of the distinction and eminent usefulness which have given him a conspicuous place among the bishops of the Methodist Episcopal church South. Among his predecessors of an earlier date, I may, without derogation from the merit of others, specify the Rev. Mr. Cobbs of the Episcopal church, who subsequently became the honored bishop of the diocese of Alabama. His immediate successor was the Rev. Dr. White of the Presbyterian church, then residing in Charlottesville, but for many years past of Lexington in this State. In grouping together these names, to which others might be added, it is important to recognize them as earnest men of God, whose trumpets gave no uncertain sound—men zealous for the truth as it is in Jesus, and manifesting an anxious concern for the salvation of the souls entrusted to their charge. In recalling the providential steps through

which this community has passed from an original condition of indifference to the spiritual concerns of all who came within these walls, either as teachers or students, to one of comparative activity and zeal in the cause of evangelical religion, we cannot over-estimate the significance and value of the prayers and early teachings of these godly men.

It was at that day a rather rare event in Virginia for an educated man to make a profession of faith in the Lord Jesus Christ—a fact which was, however, I believe, rather an effect of indifference or want of consideration than of positive infidelity. When your father was chaplain, but two of my colleagues were professing Christians—Dr. Gessner Harrison, who had become pious when a student, and Mr. Davis, who was brought to the knowledge of the Saviour by the preaching and pastoral ministrations of Mr. Cobbs. The change which gradually took place “came not with observation,” nor was it attended with any salient marks of special interest. There was no period of which it could be said that there was a revival of religion. Yet to those cognizant of the steps which marked its rise and progress, it is not too much to assert that the devout men referred to gave an impulse and direction to the spiritual life of the University which has since expanded into one of its most conspicuous and important features.

To you, my dear sir, who have occupied so recently . . . the sacred and responsible position of chaplain to the University, it must be a most delightful reflection that your father more than thirty years ago was one of that faithful band of pioneers in this service to whom, under God, we are indebted for the auspicious commencement of the good work.

At that early period we had no place specially set apart for religious uses, and the chaplain was not expected to deliver more than one discourse on the Sabbath. For this purpose one of the ordinary lecture-rooms was put in requisition every Sunday morning. This did not content your father. He was, I believe, the first to introduce, as a regular practice, week-day lectures, which were held one evening of every week in one of the professors' houses. These were short discourses in exposition of a chapter, or portion of a chapter, of the Scriptures, generally selected from one of the Epistles, of which the apparent aim was to address specially those within the church, with a view to perfecting their faith and educating the Christian life. His instructive expositions and earnest exhortations interested me deeply at the time, and, as I have heretofore had occasion to tell you, left an abiding impression on my memory.

In his social intercourse with the families of the community he never omitted to avail himself of any favorable opportunity to instill a good doctrine, systematically conforming to the injunction and example of the

apostle, and by manifestation of the truth commending himself to every man's conscience in the sight of God.

It could not be otherwise than that, in dissolving his connection with the institution at the close of his chaplaincy, he should carry with him the confidence and high esteem of the entire community. In subsequently attesting from time to time his devotion to the institution by sending his three sons to be educated here, he enlarged the debt of gratitude already due to him, for those sons reflected credit on his training and example.

In concluding this very imperfect notice of your father's services while chaplain of the University, permit me to add a word or two suggested by my scanty observations of his later life. I have nothing to say of his labors elsewhere; his praise is in all the churches. I did not often meet him, yet few men whom I have ever met left a more distinct impression on my mind. There were evident marks of growth in all that was "true, honest, just, pure, lovely, and of good report." We may well believe that he was growing "unto a perfect man, unto the measure of the stature of the fullness of Christ."

[Letter from Mr. Taylor to William Crane of Baltimore.]

UNIVERSITY OF VIRGINIA, November 22, 1839.

. . . . The circumstances in which I am now placed are so peculiar, so unlike any which have before surrounded me, that I am frequently led to retrospect my life, surveying the various important changes which have from time to time occurred. This being also a new era in my history, such a retrospect is quite natural. The longest and perhaps by far the most important period of my life is comprised in a residence of thirteen years in the city of Richmond. These were happy, happy years to me, though not unmarked with toil and care or unattended with the trials peculiar to the work of a Christian minister. It often affords unmixed delight to contemplate the dealings of God toward me in all those circumstances which led to my settlement in the metropolis of our State. While I can trace his kind and adorable providence in every event of my life, in this especially I behold the finger of his goodness. Surely he did lead me by a way which I knew not. And all along, as I mark the successive stages of my ministry in Richmond, his hand was stretched out, guiding, preserving, and blessing me. . . .

You will perhaps be gratified to learn the circumstances in which we are placed at the University. We are occupying one of the pavilions, and find it a very commodious and pleasant home. It has been furnished for us by the professors with such articles as are necessary for keeping house. We find the professors and their families as kind as they can well be; they seem to be particularly studious to promote our

comfort. I preach on Lord's Day morning and on Wednesday evening, and usually once a week at Charlottesville. Every day I attend on an average three lectures, and find them exceedingly profitable, especially those on the Latin and Greek languages, to which I am giving special attention. I assure you, however, that I very much miss the society and peculiar employments to which I have been for a number of years accustomed. If the Lord will, and I should live to return to Richmond, I hope to be but the better qualified to fill the office of a Christian minister.

It fills my heart with unutterable joy to hear what God is doing for you in Baltimore. Always have I believed that a happier day was destined to be seen by the Baptists of that city. . . .

[Letter to Mrs. Taylor.]

RICHMOND, December 13, 1839.

Here I am in the midst of our dear people, receiving the utmost demonstrations of affectionate regard. All is as it was—all is natural as when we were here. I did not arrive until after eight o'clock on Wednesday night, in consequence of detention on the railroad. After taking a cup of tea at the major's,* I went down about nine o'clock to the meeting-house, and though it was raining fast the house was half full. As they were about to close the meeting, and I felt rather too unwell to bear the excitement of meeting all the brethren, I concluded to go to Brother Barnes's and wait until the family returned, that I might see Brother Magoon. A little boy had just come in for an umbrella, and he carried the news of my arrival to the meeting-house, and presently we had Brother Barnes's house full. It was a happy time—a pleasant thing to see so many pleasant faces greeting me. That night I slept with Brother Magoon, and the next morning, before day, met a large number at the prayer-meeting, and after breakfast called on Brother Jeter and Sisters Staples, McKim, Nichols, and Roper, and through the day was visiting from place to place. At twelve o'clock Brother Magoon married Sister D. and Mr. C. at the meeting-house; a large number of persons were present to witness the ceremony. At night I preached for Brother Jeter to a large congregation, and the next evening to a crowded house for Brother Magoon. You know that Friday was observed as a day of thanksgiving. It was universally observed in the city, all the stores being closed and all business suspended. At eleven o'clock our meeting-house was crowded to over-

* Mr. Jesse Snead, generally called Major Snead, or simply "the major." He was a noble-hearted man and an excellent church-member. He was identified with, if not the originator of, the first Sunday-school in Virginia.

flowing. As many people were compelled to leave as obtained admittance. Brother Nelson preached an excellent sermon.

I have been constantly employed in visiting from house to house; find all very pleasant, though the excitement and loss of rest have been very prostrating. To-day I feel better, and have preached to a crowded house at the Second Church. Much attention and solemnity prevailed. To-night Brother Magoon is to preach to young men. I am much pleased with him; he seems to be a truly devoted man, and is giving himself wholly to the work. He is certainly a man of some considerable talent, and exceedingly ready in his utterance, and full of brilliant allusions and anecdotes.

It has been mentioned that the Second Church was left in charge of Rev. E. L. Magoon. It was not strange, nor was it a matter of blame against any, that the hearts of the people should be won by a man of such eloquence, such ardent feelings, and such magnetic power, and that some should conceive a preference for him as their permanent pastor. This took place. And now appeared the loving, Christian spirit of the subject of this Memoir. Learning in the spring of 1840 the facts of the case, he not only promptly and absolutely resigned the pastorate, but used all his personal influence in favor of Mr. Magoon and to make the church of one heart and one mind. The result was, that divisions and heart-burnings were avoided, and his own pleasant relations with the church and the new pastor were never disturbed, though naturally the course of events must have been painful to him. When this step was taken he had no position in view at first. He somewhat thought of remaining another year at the University and giving most of his time to study; but from this he was prevented by the fear of being in the way of other ministering brethren; and meantime, as soon as it was known that he could be obtained, calls, more or less formal, came to him from a number of important churches, both in Virginia and in the South, as well as from Boards, etc. to act as agent. Of these it appeared to be duty to accept the invitation of the Third Church, Richmond; and it really seemed a remarkable providence that the band which, contrary to a worldly policy, he had encouraged to leave the mother-church, should now

call him, as their pastor, again to reside in the city where he had acquired such an influence and which he had learned so to love.

A few selections from his letters written at this time will conclude this chapter:

[To William Crane, Baltimore.]

UNIVERSITY OF VIRGINIA, March 18, 1840.

How much I regretted your absence from Baltimore last week it would be difficult for me to describe. . . .

It afforded me much joy to behold in Calvert Street the indications of your faith and zeal. I could scarcely have believed that it was possible to produce such a change in the meeting-house. While I rejoiced to see such a neat house, much more was I happy to witness the marks of our Redeemer's presence and blessing. *You* have been preparing the external appendages of God's worship, and a house in which that worship might be regularly conducted, while he has been bringing together the materials, and indeed has been actually building up a spiritual edifice which is to be to the praise of his grace through eternity. With you I *can* rejoice and *will* rejoice. The name of our God shall have all the praise. Oh, my brother, how much should we exalt his name that, unworthy as we are, he puts it into our hearts to labor for him, and then, with all the imperfection of our efforts, condescends to crown them with his blessing! How much, too, should such a view humble our hearts! Oh for more of the sanctifying influence of the divine Spirit, that we may be wholly devoted to the cause of truth and righteousness, and be willing to spend and be spent for the good of immortal souls, and, having done all, be ready to say, We are unprofitable servants—we have done no more than it was our duty to do! . . .

You are no doubt aware that I have received a formal call from the Third Church of Richmond. Many considerations would make it agreeable to my feelings to return to that city. The field of labor at the Third Church is on many accounts an interesting one, and I am really better acquainted in that part of Richmond than any other, and with the blessing of God might be instrumental in doing good to the church. I am altogether undetermined what to do: the Lord will direct. I wish simply to consult his will. The friends here are quite urgent that I should remain; even the professors of the University desire it. From all I can learn, an ample provision would be made for my support; but Brother Tinsley and Brother Fife are here, and there is really no need of additional laborers in Charlottesville and its vicinity; and I cannot bear the idea of being in the way of others, or of being instrumental in their re-

moval; nor could I be satisfied to do nothing for the Lord's cause, even should I continue my studies.

A day or two since another urgent appeal from Dr. Bolles to engage in a Southern agency for the Mission was received. When at Washington I was solicited to employ myself for a while in behalf of the college when the debts are paid. At present I do not feel it my duty to leave my family.

You speak in your last of the project of attempting something in Washington. "The liberal soul deviseth liberal things." The Lord, my dear brother, will bless you, and in carrying out all your benevolent designs will make you a blessing to many. If the way were open, and it could be made to appear that it was *my* duty to go there, I should enter upon the work with pleasure, *especially* if I could have a couple of brethren like W. and J. C. Crane to be associated with me. I love the work of building up. . . .

It would afford me much pleasure to be present at the meeting of the Board in New York, but having already been North this spring, I know not that I could sustain the expense of a second trip. I am sorry to find that some collision has taken place between the Board and our missionaries. The language of our brethren in Asia is rather strong and harsh, yet I do not think it right to pursue such a course of grinding economy as seems to have been adopted by the Board. What do you think of it?

March 23d. I am receiving almost every day letters from Richmond urging my return. One of two letters which came last night states that one individual has subscribed two hundred dollars, and three others fifty dollars each, and that there is a strong wish in the community in the northern part of the city that I should go. *What shall I do?* Oh what shall I do? Let me have your opinion and advice. Brethren Jeter, Ryland, and Barker all press me to go.

I am here constantly employed. On Sunday last the morning was spent in the Sunday-school, afterward preached three times, spoke at the communion, and visited a sick man.

[To the Same.]

UNIVERSITY, April 16, 1840.

. . . . I have now an important matter to which I wish to call your attention. It is the Columbian College. My impression is that it occupies one of the most important positions for an institution of the kind in our country. The Baptists ought to sustain it, and when once the debts are paid, as I hope they soon will be, they will sustain it. Dr. Chapin intends to resign, and if we can get the right man there as President, with two or three other good professors, students will come, a liberal endowment may be provided, and the college become an important aux-

iliary to your enterprise in the spread of truth and the spirit of the gospel in Maryland and the District. Could Brother Sears by any means be gotten as President? If we look South, I know of no man, unless Brother Howell would answer. He has in all respects greatly improved, and stands very high among all denominations in the West. I mentioned him to Brother Smith of Lynchburg and to Brother Poindexter. They both think he would do well, or as well as any who could be obtained. Will you and Brother James think of this subject? and if you could write me by Brother Farish, I should be gratified. One reason why I desired to go North was to confer with brethren on the whole matter, but as my going is uncertain, I should like to hear from you.

[To his Father.]

UNIVERSITY OF VIRGINIA, July 3, 1840.

. . . . We find it difficult to break away from our kind friends and brethren in this region. They have been quite pressing in their solicitations that I should stay. One brother* offered to make me a present of sixty acres of land near Charlottesville, worth twenty-five dollars an acre, if I would remain. My relation to the University has been a very pleasant one, and by no means unprofitable. On some accounts it would be a desirable thing to remain another year, but on the whole I have thought it best to leave.

* The late noble-hearted William P. Farish.

CHAPTER VIII.

MR. TAYLOR had expressed himself to his friend Mr. Crane as "fond of the work of building up." This was well, for such work was needed in the church of which he now (July, 1840) became the pastor. From various causes it had grown but little since its formation seven years before; and perhaps a feeling of discouragement had entered the minds of some. With joy, therefore, did they hail the coming of one who had proved himself under similar circumstances a master-workman. He, on his part, entered upon his labors with enthusiasm, regarding the field as one of great promise, and soon inspired his people with his own hopeful and enterprising spirit. It was indeed an interesting field, whose possibilities of improvement and productiveness, foreseen by him, soon became actualities. It suited him, for he was accustomed all his life to say that he loved to have more work than he could do, so that his work might *push* him; and here there was hardly any limit to the pastoral work that might be profitably done—a large population, mostly of persons in humble circumstances, seeming as available material fairly to belong to this church by reason of its location.

A signal blessing upon his labors was soon vouchsafed. In less than six months the house of worship filled up, the Sunday-school trebled its numbers, and about one hundred persons were baptized.

He found the church in debt one thousand dollars for its meeting-house, and this he speedily extinguished, himself subscribing one-tenth of the amount. He also commenced promptly the training of the members in systematic beneficence; and his memorandum-books of that period show that a

large proportion of the members contributed to the various objects, while a gratifying increase in the amounts is perceptible from year to year. To the various missionary collections he always gave personal attention, and generally headed the subscription with a sum five times as much as was given by any member.

Besides the ordinary growth of the church and congregation, repeated seasons of refreshing were enjoyed. Soon the place became too strait for those seeking accommodation, and, though it was a time of great financial pressure, the question of erecting a new and more commodious house of worship began to be agitated. In this the pastor was a leader. Indeed, quiet as he was, he was full of enterprise and the spirit of progress, and was as remarkable for his enlarged plans, and his constant reaching out in his thoughts after what was before, as he was for his patient, plodding toil to realize what he had conceived.

About this time he received a flattering call from the E Street Church, Washington, to become their pastor. Though much drawn to many of the brethren there, he was constrained to deny them.

In 1843 it was determined to build, and the eligible location at present occupied by the Grace Street Church was secured. Now the excellent business abilities and practical knowledge which distinguished the pastor came into play. He not only was chairman of the building committee, but personally superintended and cared for everything as far as it was necessary he should do so, in order that such a house as was needed might be secured and in the most economical manner. But this was, after all, though important, perhaps the least part of what he accomplished. Every one knows that the chief difficulty in church-building is to get the money, and that many handsome edifices are encumbered with debts which largely neutralize their usefulness. Let us see how the Grace Street Baptist meeting-house was built. First and foremost, it was decided that it should be large enough for every demand, convenient for speaker and hearer, of pleasing appearance within and without, and with every necessary provision for the Sunday-

school, but at the same time perfectly simple and free from unnecessary and expensive ornament. The result was just such a house as Dr. Wayland in his "Principles and Practices of Baptists" truly declares Baptists ought to build. Then with noble liberality the church followed their pastor.

I cannot forbear to refer more specifically in this connection to one or two of these members, as I have already done to a few in the Second Church; and I am the more moved to do this by remembering that it was a favorite idea of his that honorable mention should not be confined to ministers, but should be made as well of private Christians who have been remarkable for their zeal and liberality in the Redeemer's cause.

None that knew her will ever forget Miss Mary Dorsett, a lady of peculiar appearance and manners, she having been badly burned in her face when a child. But her acquaintances never thought of that, but only of her active, consistent, and cheerful piety. She was advanced in life, and made her living by her needle, being a skillful dressmaker. Her chief pleasure, besides ministering to friends who were less independent than herself, was to worship in the house of God and to aid in every good work. Every meeting of the church was punctually attended by her, and every call for a contribution cheerfully responded to. When the new meeting-house was to be built this good sister had in bank one thousand dollars of her hard earnings, laid by for a rainy day. This sum she hastened to lay upon the altar, the heartiness of her spirit being as remarkable as the munificence of the gift. This contribution was, all things considered, the most liberal I have ever known, yet it was a type of many others made by members of this devoted band. I might also mention, among those that are gone, Mrs. Lucy Nichols, a poor but eminently pious and most gifted woman; and the venerable George Woodfin, of commanding presence and blessed influence, who was one of the eighteen constituent members of the church, and who, after himself for many years "filling the office of a deacon well," and leading in every good work, left one son to fill a professor-

ship in Mercer University, and two others to be ornaments to the pulpit and a blessing to the world.

With such coadjutors, not to mention others of equal worth who still remain, Mr. Taylor could not lack encouragement in his loved work of "building up," whether it was the spiritual or the external edifice that engaged his efforts.

And yet, although he had such co-operation and liberality on the part of his members, and although the house of worship was inexpensive compared with a gorgeous Gothic structure of equal size, the enterprise was too much for them alone to accomplish. Here, again, his peculiar talents and self-sacrificing labors were called into requisition. He determined to raise the deficit, if necessary in small sums, by personal appeals throughout the community at large. Day after day, in summer's heat and the cold of winter, he traversed the streets of the city, presenting his cause to persons of all denominations and classes—asking aid so modestly and earnestly as to offend none and be refused by few. He was so unwearied and so successful that perhaps no one realized what a cross this was to him, but his private diary reveals how he shrunk from the work of solicitation, and how he longed for freedom from what was both so secular and such drudgery.

But even when his subscription-book was filled, his pocket-book was not, and yet the material and the work both required the cash as the building progressed. This difficulty was met by the pastor uniting with one of the members* in giving individual negotiable notes for the payments as they became due. To meet or sufficiently curtail these notes at maturity devolved on the pastor, and often gave him no little trouble. On such occasions the writer would often be detained from school, and would be entrusted with a package of little billets to be delivered all over the city, the purport of each being a statement that a note for the meeting-house was due, and a request that the person addressed "would if convenient," etc. Well does he remember some incidents of these collecting rounds. Among other persons, a young lawyer who has since

*Wellington Goddin, Esq.

risen to considerable eminence was waited upon. He was enjoying himself with his companions, and the boy felt instinctively that he had not gotten into a very ecclesiastical crowd. The billet was read, and the lawyer remarked, as he very cheerfully handed over his ten-dollar bill, "Well, I am a pretty fellow, giving money to build a church and yet never entering one!" Many such persons helped to build the Grace Street Baptist Church; and the feeling often was, even with those who cared not for religion, that they could not refuse Mr. Taylor.

The result of these labors was, that the house, which it was at first hardly hoped entirely to complete at once, was quite promptly finished, and paid for almost as soon. It stands as one monument of his well-directed zeal—a fact which the church was not slow gratefully to acknowledge.

The extracts which have been presented from Mr. Taylor's letters to his father give some idea, though inadequate, of his filial affection. The necessary separation from his parents had been one of the trials of his life. He had endeavored to make up for it by visits to them as frequent as his duties would admit, and by a correspondence on his part never intermitted, while he had with unstinted hand ministered to their comfort. Moreover, his letters show that while he was, long after his majority, still looking up to them with undiminished reverence, he was all along, in some respects, himself acting the part of a father to his father, advising and assisting him, though always delicately, with reference to his business and his secular interests. But this had not satisfied him. He had longed to have the society of his parents and to soothe their declining years. Now he saw the way to effect this, and purchased for them a home about five miles from the city of Richmond. They were as anxious to come as he was to have them, but there were difficulties in the way of breaking up, closing business, and removing, which long delayed it. His letters urging his father to grapple boldly with these difficulties, and wooing him to the new home by pleasant pictures of its attractions and various advantages, present a very beautiful

phase of character, but, like others of the same sort, must be withheld as too personal for the public eye. At length, however, he had the unspeakable pleasure of seeing his loved parents comfortably settled near him, and thenceforward his principal recreation, amid his multiplied toils, was to walk or ride out and spend a few hours with them.

Early in 1844, the Boston Board, which had ten years before requested Mr. Taylor to accompany Mr. Wade to the South, now requested him to accompany Mr. Kincaid, the returned missionary from Burmah, on a similar tour. This he consented to do, and appointments for the party were made. But owing to Mr. Kincaid's failure to reach Richmond in time, the rather disagreeable duty was devolved on Mr. Taylor of starting alone and filling many of these appointments by himself. Though, of course, the disappointment of people everywhere was considerable, they having expected all those thrilling details which only the hero-missionary could give, yet the substitute was most kindly received and heard as he pleaded the claims of the perishing heathen on those grounds which to the lovers of Jesus are ever new and ever interesting—the grounds which even the veteran Judson thought should be most relied on. Mr. Kincaid, however, was soon enabled to overtake his companion, and together the rest of the journey was made. Considerable enthusiasm was awakened, and liberal collections were made for the Board in Boston. Though the separation between Northern and Southern Baptists was so near, it was still "the era of good feeling," and Southern Baptists, while not fully aroused to their duty to the heathen, were nevertheless ready to co-operate with their Northern brethren in evangelizing the world, and rejoiced to regard Kincaid and Wade and Judson as a common possession.

The years 1845 and 1846 were laborious and important years in Mr. Taylor's life, as well as exciting and eventful in the history of the denomination. For the most part their story shall be told by extracts from his diary and letters. Only one remark is necessary here. So anxious is the compiler of this Memoir to study the things that make for peace that, did diary

or letters contain aught of unkindness, aught that could grieve or wound brethren of the North, he would feel it alike his privilege and his duty to withhold it; but no such reserve is necessary. Deploring and deprecating the course of events which issued in the separation of Northern and Southern Baptists, and frankly expressing to the Board in Boston his disapproval of their action, he wrote no word which breathed a spirit of bitterness and wrath. Furthermore, it is not deemed necessary in this Memoir to go into details concerning the unhappy division, except so far as they are intimately connected with his own course and throw light upon his character; and still less does the present writer feel called upon to *discuss* the questions themselves, which, having long agitated, finally divided, the Baptist brotherhood of the land.

During the year 1844 the new house of worship of the Third Church had been so far finished as to admit of their occupying the commodious lecture-room. From about this period the name of the church was informally changed to Grace Street Baptist Church.

[From his Diary.]

1845, January 2d.* It is not easy, amid the multiplied cares and temptations of life, to preserve spirituality of mind, and yet it is the only means of securing true happiness. I cannot find, in all the objects of sense, lovely and beautiful though they may be, anything which will satisfy the soul, or even administer to its bliss, if God be not recognized. O Lord, help me to view thee and glorify thee in all things! . . .

January 25th. It is profitable to visit the abodes of penury. We may there learn how much suffering is sometimes endured by our fellow-creatures, and be prepared in some due measure to appreciate our blessings. We may often, too, be permitted to behold there bright examples of piety.

January 30th. The evening was employed in a committee to revise the list of names. Found many who need to be sought out and dealt with for negligence in duty. The church is solemnly bound to exercise a salutary discipline over such, that they may be incited to duty. . . .

February 8th. Employed most of the past week in collecting subscriptions for house of worship. Though a necessary it is by no means a pleasant work; but I have long since learned not to avoid the cross, but

* In all this diary there are in *each* entry the *names* of members visited, the *number* daily thus seen varying from five to ten.

to bear it. The Lord, however, prospers me: I find quite a readiness in the community to contribute to the object.

February 9th, Sunday. Matt. x. 38: morning and afternoon. Heard Dr. Cheever, recently from Europe. His reference to the Waldenses, dwelling among the Alps, is peculiarly interesting. They number about twenty thousand, and regularly meet with their pastors for worship. They have an orthodox creed, but are in a cold spiritual condition—are sorely oppressed and persecuted by the Catholics.

February 11th. Brother Clopton of Lynchburg preached. Collecting all day. Have been quite successful in my work. If God shall prosper me in the undertaking I have commenced, I shall have abundant reason to be grateful to his name.

February 12th. Succeeded in meeting a note for meeting-house for five hundred and eighty-six dollars. Heard Dr. Johns* at night. He is an evangelical preacher, and his influence is likely to be a good one in the city.

February 13th. Church-meeting. The subject of Odd-Fellowship discussed. It is to me clear that, to say the least, a church-member is imprudent who forms a connection with this fraternity. It is inexpedient, if not unlawful.

February 27th. At night attended the ordination of Mr. Hoge, pastor of Second Presbyterian Church. The exercises were peculiarly interesting. Nothing can exceed the solemnity and weight of those responsibilities which the Christian pastor assumes. Lord, help me to be faithful! Make me the instrument of salvation to many!

February 28th. Prayer-meeting at night. The firing of guns announced the fact that by a majority of two in the Senate, Texas is to be annexed to the United States. It is not possible to determine the results growing out of this measure. May it not lead to a dissolution of the Union—to a war with Mexico or Great Britain? The Lord overrule all for his glory!

March 1st. I long to be free from the secular work of providing funds for our new house of worship, that I may be wholly devoted to the ministry. Just heard of the death of Brother Gillette. How solemn the warning! Let me be ready. I would trust in, love, and obey the blessed Saviour, my only hope. Subscriptions secured for meeting-house, one hundred and thirty-six dollars.

March 3d. To-day received the intelligence that the Foreign Mission Board have decided slaveholders to be ineligible to appointment.†

* The bishop of Virginia.

† The action of the Board in Boston was in response to a preamble and resolutions adopted by the Alabama Baptist State Convention, and communicated to the Board. This paper demanded of the proper authorities in all

The Lord, I trust, will guide his servants at the South, and overrule all to his glory. A Southern organization will now be necessary.

March 8th. Yesterday the Board of the Virginia Foreign Mission Society determined to recommend the call of a convention to consider the expediency of a Southern organization, distinct and separate from the North, in carrying on the cause of missions. Secured one hundred dollars in subscription for meeting-house.

The action of the Boston Board, as has been intimated, filled his heart with profound sorrow. He had cherished his Northern brethren, and had rejoiced to work with them for the spread of the gospel, and he deeply regretted the separation which he now saw to be necessary. Besides, he could not but regard with disapprobation the decision which declared a Southern Christian ineligible to appointment because he was a slaveholder. In his letter to the Boston Board he said: "I scarcely slept the first night after receiving the intelligence, and continually do I find my thoughts dwelling upon the painful subject." After urging that the act was unconstitutional and a violation of compact, and that consistency would equally require them to decline any and all co-operation with slaveholders, he says:

In these remarks I speak not as a slaveholder: I have never held a slave, and I do not expect to sustain this relation. But I must close my eyes against the strongest and clearest demonstrations of love to Jesus and the souls of men on the part of my Southern brethren ere I can say they should be excluded from any position within the gift of the acting Board. . . . And now my heart is sick in view of the future. A separation is to take place. We are no more to mingle together as we have done in sweet fraternal intercourse, while, encircling the cross, we contemplated the woes of our race and labored for their removal. I fear that the sectional heart-burnings and jealousies which a few restless, reckless spirits have been aiming to excite will be fearfully increased. May the Lord prevent it! May he overrule all for good!

I could not be satisfied without giving this frank expression of my those bodies to whose funds Southern Baptists have contributed an "explicit avowal that slaveholders are eligible, and entitled equally with non-slaveholders, to all the privileges and immunities of their several unions, and especially to receive any agency or mission, or other appointment," etc.

views and feelings. I believe the Board have erred. I felt bound to remonstrate. Though writing in plainness, I am not sensible of a particle of unkind feeling. I close by praying that, whatever may become of us, the heathen nations may all speedily see the salvation of our God.

It seems to have been still an open question whether separation would become necessary in the other departments of benevolent effort; and some at the North, who deprecated this result, regarded the Virginia Board as hasty in calling a convention. On this point Mr. Taylor writes to Dr. J. M. Peck, for publication in the *Record*, a letter dated April 8. After calling attention to the fact that a full representation of Northern brethren in the contemplated convention would be gladly welcomed, and declaring a preference on the part of the South that the proposed organization should not be sectional, coupled with a fear that it was inevitable, he says:

Everything I hear and see convinces me that our Board have taken a proper course. It was to prevent excitement and increased exasperation of feeling on both sides that our Board adopted so promptly the course they have taken. A separation was seen to be inevitable. If a convention had been called for the express purpose of considering this subject, and the floodgates of discussion had been opened, who does not see that while the ties of denominational action would have been certainly broken, the sundered parties would have separated with less of kindly feeling for each other? The brethren of Virginia are grieved, but they are not angry; they are endeavoring to meet the crisis which has been forced upon them like men, like Christian men, who are soon to appear before the judgment-seat of Christ. And I cannot but hope that vastly more will be effected by them—not through strife or vain-glory, but by reason of the more direct influence which may be brought to bear upon our churches by Southern Boards. To part from our Northern brethren is to us inexpressibly painful, but the responsibility of division rests upon others, and not upon us.

Under date of March 4th, being the day after the news reached him of the action of the Boston Board, he writes a letter to Dr. W. B. Johnson of South Carolina on the subject of theological education in the South. In conclusion he says:

A still more solemn and weighty question presents itself: What ought we to do in the event of a final separation? *Something must be done.*

We cannot consent to remain idle while so much is to be effected in the spread of Messiah's kingdom throughout the earth. I trust we shall have grace to preserve us from unholy animosity, and even unkindness, toward our Northern brethren, while with becoming energy we betake ourselves to the work of aiding to evangelize the world.

I rely much, my dear brother, on your experience and discretion in this trying emergency. With but a short remove from the blessed world above, you may be expected with less of carnality and prejudice to contemplate the bearings of this whole subject. May the Lord direct us!

Please let me hear from you shortly. Will you also have the goodness to confer with Brother Dagg, who is near you, on this matter?

[From his Diary.]

Friday, March 21st. Started before day to attend meeting at Bruington, King and Queen county. Reached Colonel Fleet's after a very unpleasant ride in the stage, which was quite open.

Saturday, 22d. Paid note for meeting-house. Paid note for stoves of meeting-house. Spent the day with Dr. C. Fleet, who owns the farm formerly belonging to R. B. Semple. Visited the grave of this eminently useful man. My reflections were solemn and tender. Secured sixty-one dollars subscribed for meeting-house this week.

Sunday, 23d. Colossians iii. 2. Preached in the morning at Bruington: Hebrews x. 10. At Methodist meeting-house in the evening. Spent the night at Brother Bagby's, pastor of Bruington Church. Had much : leasant and profitable conversation on various topics.

Monday, 24th. Psalm lxxii. 15-17. Annual sermon before the Union Missionary Society of Bruington at St. Stephen's. A large and attentive congregation. Spent the night at Brother Josiah Ryland's with Brethren A. Broadbuss, Southwood, and Sydnor. It was an agreeable time.

Tuesday, 25th. Luke xvii. 5-7. Preached at Bruington. Spent the night with Brother Sydnor and other friends at Dr. Benjamin Fleet's. I trust that some good impressions were made on the company by the conversation of the evening. Endeavored to introduce topics that would probably be useful.

Sunday, April 6th. Isaiah lx. Sunday-school discourse. Afternoon, Mr. Scott preached. Night, concert of prayer. I cannot but feel unhappy at the want of success in my ministry. O Lord, help me to examine myself! Is mine the blame? Am I unfaithful? or is the church to be charged with unfaithfulness?

Saturday, April 19th. Spent most of the day in collecting funds for new house of worship. Find it an unpleasant task, but the cross must be borne and duty performed. The Lord help me in a right spirit and in a right manner to do what I ought to do!

On April 21st, in company with Mr. Jeter, he started to attend the meeting of the Foreign Mission Board in Providence, Rhode Island. While there they were the guests of Dr. Wayland, and were treated with great kindness. Mr. Taylor found the interview with President Wayland and his family "peculiarly pleasant." The discussions in the meetings, however, were "far from being pleasant." But he and his associates were enabled to maintain a quiet spirit in the midst of these trying scenes. Referring to this, Dr. Gillette soon after wrote to him: "The mild, kind, gentlemanly Christian spirit manifested by yourself and other brethren from the South won upon many hearts."

He reached Richmond Saturday noon, May 3d, attended three services on Lord's Day, was very busy all Monday morning "soliciting funds for the meeting-house." At twelve o'clock he left, with about thirty delegates, for Augusta, Georgia. The night of Tuesday was spent at sea between Wilmington and Charleston. It was a stormy night, but God watched over them.

[From his Diary.]

May 7th. Arrived at Charleston a little after sunrise. At nine o'clock left for Augusta in the cars, with a large accession of delegates, among whom were Dr. Fuller and Dr. Curtis, Brother Furman, and other prominent brethren of South Carolina. It was a pleasant day. Arrived at Augusta at six o'clock.

8th. The Southern Convention met, about three hundred and fifty delegates in attendance. Several committees were appointed. Nothing definitely decided, though the expediency of separating from our Northern brethren in the work of missions was freely discussed. Made Dr. Turpin's house my home.

9th. The Convention decided unanimously on the propriety of forming a separate organization, to be styled the "Southern Baptist Convention." The whole discussion was peculiarly harmonious and pleasant. God seemed, by the influences of his Spirit, to be present; all his people were of one heart and of one mind.

10th. The Convention determined to-day to appoint two Boards—one for foreign missions, to be located at Richmond; the other for domestic missions, to be located at Marion, Alabama. The next meeting is to be held at Richmond, Wednesday after the first Sunday of June, 1846. Thus all the principal decisions of the Convention have been reached.

11th. Heard Brother Robinson in the morning; afternoon, I assisted Dr. Johnson in conducting the services of the communion. A large attendance present. The season was pleasant. At night, heard Brother Mallory preach an excellent sermon on the subject of missions. It was a profitable occasion.

12th. The Convention met. Many important resolutions were passed, and a final adjournment took place about one o'clock P. M. It was on the whole one of the most pleasant meetings of the kind I have ever attended.

May 25th. Luke xvii. 5, Third Church. 2 Cor. v. 21, Fourth Church. J. N. Brown of Massachusetts preached an excellent sermon in the morning. It was to me a highly solemn and pleasant season. Christ was preached, and my soul fed upon the truth. But oh my forgetful heart!

26th. Visited among the sick to-day. In the afternoon rode out to my father's. At night attended a committee-meeting to consult on the best means of promoting the better observance of the Lord's Day.

27th. Brother J. Newton Brown preached for us to-night. Am much pleased with the simplicity of his character, especially as a minister. How important is simple-heartedness in one who treats of the solemn things of eternity! Lord, teach me how to fulfill my work!

June 6th. Spent a considerable portion of the day in reading and writing. Am desirous of devoting more attention to study, and of being more intent on the duties of the ministry. Lord, help me discharge my duty! I am feeble; be thou my strength. Prayer-meeting at night.

June 9th. The cause of ministerial education needs resuscitation in Virginia. There is certainly less interest in its promotion than formerly. It becomes important to make more vigorous efforts in behalf of this object. Can I do anything? Concert of prayer for missions. Visited six families.

Sunday, June 29th. Jeremiah vi. 16, Third Church. Lam. iii. 32, 33, funeral of —— at Chelsea. 1 Peter i. 25, Third Church. Quite indisposed during the day. Felt more than usually engaged and interested on behalf of sinners to-day. The Lord seal his truth and make it efficient in their conversion!

Monday, June 30th. Confined to the chamber most of the day. A distressing lassitude is realized, almost entirely disqualifying me for the performance of any duty.

July 5th. Psalm xc. 12, funeral of ——, about seventeen miles from Richmond. This woman, there is reason to believe, died a victim to intemperance. She was advanced in years and wealthy, left no relative, and died as a fool dieth. It was a melancholy duty I was required to perform. Endeavored to be faithful, but, alas! such is the stupidity of

men, I fear the effect will not be lasting. Lord, open thou the hearts of the people!

[It may be added to this entry, that three similar ones are to be found during this year—one referring to a man dying of mania-a-potu, another to a woman dying in a drunken fit.]

Sunday. July 6th. Matthew xii. 35, Grace Street Church—crowded house. Romans viii. 16, 17—full congregation. At night, concert of prayer for missions. The day has been pleasantly spent. I trust it may not be without lasting profit. I would have more purity of heart, more resemblance to God. Lord, help me this week to be useful!

7th. This day has been busily employed. After visiting and writing, met the Board of Southern Convention. It was determined to commence, as soon as possible, an independent mission in China.

Tuesday, 8th. John xvii., Grace Street Church. The day has been excessively hot. Most of the day has been spent in reading and writing. At night, preached with some enjoyment on Christ glorified in his people. I wish myself to honor him, and to lead others to glorify him.

17th. Psalm xc. Funeral of Miss ———. Find, in conversation with others, that in order to be useful it is necessary to preserve a devotional frame of mind myself. I desire to cherish more of spirituality of mind. Church-meeting at night. The duties of the deaconry discussed.

25th. Attended examination at college.

28th. This morning left Richmond, as a committee, to consult a gentleman respecting an appointment from Richmond College. Spent a part of the day with a number of loved friends at Captain Price's. Rode from his house in the afternoon to Mrs. F.'s, and found her recovering from severe illness. Conversed with the family; some of them serious.

29th. Romans vii. 22. Left Mrs. F.'s in the morning, and rode over to Mrs. C.'s. Conversed with the family on the subject of religion some time, and after dinner rode to the cars, and in them returned to the city. Six o'clock, attended Board of Richmond College. At night preached at Grace Street meeting-house. A laborious day, but I trust not a useless one.

October 27th. During a short time spent with Brother Hinton many pleasant recollections are revived. It is some eight or ten years since he left the city. Our intimacy was peculiarly close and endearing. What a blessed world must heaven be! There no ties are sundered, no separations are experienced. All is perfect there.

28th. 2 Cor. vi. 1. Funeral of ———. Heard at night an interesting lecture on the history of the Liberian colony. This enterprise seems to have been eminently prospered of God. The lights of civilization are

yet to strike forth from these settlements until the whole of that land shall be illumined.

29th. Heard Professor de Bonneville lecture on animal magnetism with reference to treatment of diseases. Experiments not satisfactory. Heard also introductory lecture of Dr. Cullen before the Medical College.

31st. Spent the day in collecting funds for the meeting-house, as well as in procuring subscriptions. It is an exceedingly troublesome work. I shall rejoice when it is completed. Prayer-meeting at night.

November 3d. At eight o'clock left for Baltimore, in company with Brother Kelly. Arrived at seven P. M. Supped with Brother Crane, and attended meeting preliminary to the constitution of the new church. I have been appointed to preach to-morrow night.

4th. Matt. v. 16, Calvert Street, at the constitution of a new church, called the Seventh Baptist Church. Brother Adams gave the charge to the church; Brother Heally right hand of fellowship; Brethren Wyer, Samson, and Briggs also took part. The church contains one hundred and ten members.

5th. Isaiah lv. 4, 5, at Brother Heally's church. The Maryland Union Association met this day. Heard Brother Bacon preach. Dined with Brother Wyer at Brother Bayne's. Conversed with several brethren respecting the depressed state of things in Baltimore. I feel oppressed with the condition of things. All is wrong. Too little love, too little piety.

7th. Ephesians iv. 3, Seventh Baptist Church. Endeavored faithfully to urge the claims of duty upon the brethren of the new church. Their responsibilities are peculiarly heavy. Many souls, on every hand, are pressing down to ruin. Lord, direct and bless these brethren!

By special request he spent several days at Yanceyville, North Carolina, preaching every night. He made his home with Mr. John Kerr,* with whom pleasant intercourse was enjoyed. He was also happy in meeting several who were among the earliest fruits of his ministry in Richmond, and who were still adorning the doctrines of God their Saviour. He writes:

Yesterday was a most melting and eventful season. The church here has been for many months in an unhappy and divided state. I preached in the morning from the words, "Ye ask, and receive not because ye ask amiss." After the sermon the church were called together for free conversation on the state of things among them. The members mutually confessed their faults, until amid their tears and sobs they were unable

* Son of Elder John Kerr, and now Judge Kerr.

to proceed. We continued together in this way, unaware of the passage of time, until the hour of the afternoon meeting, when we proceeded to the ordination of two deacons, having a most interesting season, and remaining until nearly night, all being able to say, "It is good to be here." Brother Finch of Raleigh preached at night. I regret exceedingly that we shall not be able to continue the meeting for eight or ten days.

[From his Diary.]

December 1st. Attended a meeting of Foreign Mission Board, at which the appointment of Corresponding Secretary was conferred on me. I find myself placed in circumstances which render it difficult to determine my duty. The call is an urgent one, and yet my relations to the church are so peculiarly endearing that I know not how to dissolve them. O Lord, guide!

The action of the Board was communicated to him by Mr. Jeter in a letter, from which the following extracts are taken:

Providence seems obviously to point to you as the most suitable man for the work. Of your qualifications for the work there is among your brethren a very general agreement. But for the separation between the North and the South you would have been invited to supply the vacancy caused by the resignation of Dr. Pattison in the Boston Board. Serious thoughts, you know, have been entertained of placing you in the office of Corresponding Secretary of the A. B. Society. In the Convention in Augusta, but for the influence of the Virginia delegation, who were anxious to obtain an officer from a State south of this, you would have been appointed Corresponding Secretary. No appointment could be made which would be so generally acceptable to the denomination, and which would inspire so much confidence of success, as that which has been made. . . .

The part which you have borne in the formation of the Southern Baptist Convention imposes on you a strong obligation to accept this appointment. Your name is identified with the history of its organization. We have said to our Northern brethren and to the world, We can conduct a foreign mission enterprise ourselves. The truth of this assertion is now to be tested. The work cannot be prosecuted without self-sacrificing somewhere. We cannot succeed without a Secretary, and no man is fit for this office who cannot find readily other and important employment. But if a sacrifice is to be made, who is to make it? No man is more fairly committed, by the course which he has already taken, than yourself to place the offering on the missionary altar. Shall we confess that we have been deceived—that the South cannot conduct a foreign mission enterprise? This will never do. Should you decline the appointment, we must press forward, but certainly we shall be embarrassed.

[From his Diary.]

December 6th. Have been much engaged in raising funds to meet note in the bank of meeting-house. General Association Board at night.

7th. Psalm lxxxiv. 10, Grace Street Church. Luke xviii. 14, afternoon. Consulted deacons and several other brethren respecting call of Southern Board of Foreign Missions. "I am in a strait betwixt two." "Lord, what wilt thou have me to do?" The question is a solemn one. How can I give up the church? and yet God may require me to do it. Oh that I could certainly know the will of God!

8th. Met Mr. Jeter and Mr. Stiles,* and spent an hour in conversation and prayer. My heart is restless, and concerned to know my duty in regard to my response to the invitation to the Board of Missions. I hope to be guided aright. All selfish feeling I would forego, and consult simply the will of God. Concert of prayer at Third Church.

Then follows a list of reasons for and against accepting the position :

December 18th. The question meets me at every corner of the street, whether I am to leave the church. It pains me even to hear the inquiry made.

19th. The whole of this week has been thus far spent in laborious efforts to secure funds on behalf of our house of worship. Through snow and mud I have walked over the city, and have suffered weariness both of mind and body to an unusual extent. But thus far I have been sustained of God.

20th. My mind is yet perturbed and unsettled with respect to my duty in responding to the call of the Southern Board of Foreign Missions. What shall I do? Must I yield a beloved people? Shall I leave a loved work for an untried one? Lord, leave me not to myself; help me to decide aright.

21st. 1 Cor. vi. 19, 20, Grace Street Church. Communion afternoon. Baptized Miss ———. Brother I. Tinsley preached in the afternoon. Heard Brother Magoon at night. This day determined the question so heavily pressing upon my mind.

22d. Yesterday was to me an exciting season. I made known to the church my purpose not to accept the secretaryship. Great joy was manifested by the people. Whether it was a joy springing from proper motives or not, I cannot say.

* Rev. Joseph C. Stiles of the Presbyterian church.

CHAPTER IX.

MR. TAYLOR having declined the secretaryship, the Board, at their first meeting in January, 1846, requested him to devote two days in each week to their service, and to take a tour to the South in their behalf. This he consented to do, and the very next day commenced this work. Much time had already been lost, and there was need of immediate action. We now see him one day visiting the sick and dying, collecting funds, and performing all the multifarious duties of a pastor, and the next at the writing-table preparing missionary matter for the papers, writing letters, or arranging business for the Board. Anon he divides the day itself, giving a portion to pastoral work, and a part to the duties of the mission-room. His long-cultivated habits of system and of husbanding every hour for usefulness enabled him successfully for a season to fill two positions, either of which was quite enough for any one man. But it was not without an undue taxing of his energies. The following extracts from his diary and letters tell their own story.

On Lord's Day, the 8th of February, a mass missionary meeting was held at the Second Church, on which occasion Mr. Jeter, the President of the Foreign Mission Board of the Southern Baptist Convention, welcomed Dr. Judson in an address of great eloquence, and Dr. Judson replied, bidding Southern Baptists Godspeed in their mission-work. This meeting Mr. Taylor was prevented by sickness from attending, and it was after the services were over that the interview mentioned in the entry for February 9th occurred.

[From his Diary.]

1846, February 1st. Quite sick; unable to preach in the afternoon. Much excited in addressing the church in the morning, expecting to be absent for several weeks on behalf of Foreign Mission Board.

2d. Service of Foreign Mission Board, four hours. Called upon to visit a dying man on yesterday, and to-day a dying female. How solemn such scenes! May I be assisted to remember my own mortality, and so to number my days that I may apply my heart to wisdom!

3d. Brother Judson arrived in Richmond to-day. Had the exalted pleasure of shaking hands with him and of interchanging a few thoughts. Through what scenes has he been led, and how remarkably has he been sustained and prospered! He expects yet to labor much for Jesus Christ.

4th. Spent considerable time in the society of Brother Judson. Have determined to defer my visit to the South for a few days, that I may have as much opportunity as possible of seeing him. Visited Petersburg on mission agency.

5th. Returned home quite sick, and compelled to retire to my chamber and send for a physician. For several days have suffered much pain. But all is right.

"Did Christ my Lord suffer,
And shall I complain?"

—I who am so unworthy, so sinful?

8th. Somewhat restored and able to sit up, but not able to leave the house. The soul need not be wretched though the body may be sick. I would look to him who is the source of all consolation and hope. In him would I rejoice.

9th. Foreign Missions three-fourths of the day. Last night, at nine o'clock, Brother Judson came in and sat an hour or two. It was a heavenly interview. Here was before me the very man who had given the whole Bible in their own tongue to millions of dark pagans, and yet so modest, so humble was his bearing that one would scarcely know that he was aware of it. An unaffected simplicity of manner is a striking characteristic of the man. May I be improved by the privilege of seeing him! Before he left our family he led in prayer.

11th. After much fatiguing preparation I left home for the South. Lord, take me under thy holy keeping. Glorify thyself in me and by me. Let me be the instrument of good to all with whom I may communicate, and especially to the perishing heathen.

The object of this journey was to confer with young men at the different institutions of learning with reference to their becoming missionaries; to secure funds; to arrange for a system of agencies; to consult with leading ministers; and to awaken among the churches a deeper interest in foreign missions. The following passages from his letters and diary

give some insight into his journey and its result. While thus by rapid and fatiguing journeys moving from place to place, he was constantly improving opportunities to promote the interests of the Board by writing to those whom he could not personally see. His experiences were varied. Sometimes his heart was gladdened by the interest shown in his work, while at others it was pained by the lack of zeal and liberality. This was a great trial. But he was personally everywhere received with great kindness, and his journey was by the Board regarded as eminently successful.

[To his Wife.]

RALEIGH, February 15, 1846.

I begin already to desire a letter and to know how everything proceeds at home. No doubt, however, rests upon my mind that the great Shepherd of Israel will keep you all secure from evil, and that *you* will be able to manage everything judiciously and comfortably. Your mind will, I trust, be preserved from painful anxiety respecting family concerns, being kept in perfect peace because stayed upon the Lord Jehovah. The Lord is at hand, and you need be careful for nothing. By prayer and supplication, with thanksgiving, you may make your requests known unto God, and the peace of God that passeth understanding will keep your heart and mind by Christ Jesus. May this be your happy condition!

The morning after my departure I found myself at Wake Forest College. The night was passed as comfortably as my feeble condition and the roughness of the road would permit. The stopping of the cars at the college excited attention, and soon a servant of Sister Gaines was in sight to take my baggage. Before I had well reached the house one of the students was in pursuit, although it was not quite day, on behalf of one of the societies, to engage the stranger, whoever he might be, as a member. It is not usual to allow an individual to belong to both societies, and this creates considerable rivalry and effort to engage newcomers. Having reached the house, I threw myself upon the bed and rested until breakfast-time. It was found important that I should remain at the college two days, as a young brother is there who in all probability will be engaged as one of our missionaries. His name is Yates. I am much pleased with him, and cannot but hope the Lord intends him for eminent usefulness. His college-studies will close in June. He seems now determined to spend his life among the heathen. The professors all speak well of him, and think him in many respects eminently qualified for the work. I had several interviews with him.

My interview with the professors and students was pleasant. I preached each night of my stay on the subject of missions, believing it important to aim at a good impression on the minds of the students, of whom there are about seventy. On yesterday, Brother White, one of the professors, brought me on to a church called Liberty, where I delivered a short discourse, after which, in the midst of a heavy rain, we came to Raleigh, arriving a little before dark. At seven o'clock I met the Board of the North Carolina Convention, which continued in session until nearly eleven.

This morning I preached on the parable of the talents, and after meeting went to the palace to dine with the governor, whose wife is a Baptist. I found his Excellency an intelligent man, of fine colloquial talents, and of great kindness of heart. Mrs. Graham, his lady, is highly cultivated, both in mind and manners, and, what is of transcendently more importance, she is not ashamed to avow herself a humble follower of the lowly Saviour. She seems to be a decided Christian, and is willing, although the Baptists are far from occupying a prominent position, to be found among them as the people of her choice. . . .

I have thought of you much to-day. As I bowed before the mercy-seat I endeavored to place you all before me and to remember all in earnest prayer. How pleasant to recognize the ever-present aid of our heavenly Father, and to know that our friends far sundered are under his protective influence! Trust in him—I hope, I know you will—and let *me* share in your daily supplications.

[From his Diary.]

February 18th. Matthew xiii. 32, 33. Preached at Cheraw, South Carolina. Left Fayetteville last night at ten o'clock; arrived at Cheraw at four P. M. After traveling in the stage was but little able to plead the cause of missions. I hope to secure Brother McNabb in an agency for Cape Fear Association, North Carolina.

19th. Rain pours in torrents. Am now at Brother Lacoste's, at Cheraw. Have called upon many and secured their subscriptions. The Lord opens the way before me. Cannot but hope this journey will be honored of God in the advancement of his cause. Collections at Cheraw, thirty-five dollars and fifty cents. Wrote to B. M. Sanders, Penfield, and Mrs. T.

20th. Left Cheraw for Society Hill. Stopped at Dr. McIver's. Spent the evening in company with Brethren Samuel Furman and his son Richard Furman, conferring with them on the interests of the mission. Have reason to hope that the cause will be promoted by the interview.

21st. Wrote to Elder S. Wait and Elder William Jones of North Carolina, proposing to them to enter upon limited agencies in that State. Called also upon several persons, soliciting subscriptions; quite successful.

Went to Brother Wilson's to spend the night, where I met with several prominent brethren. Conferred with them respecting the mission cause.

22d. Luke xvii. 7-10; Psalm lxxii. 16. At Society Hill, South Carolina. This has been to me a pleasant day. The church at this place is well trained, intelligent, and active. The brethren take a deep interest in the work of missions. They will probably become responsible for support of a missionary.

23d. Left Society Hill. Collected there, \$80.08. Rode thirty miles; arrived at a tavern on the stage-road to Camden. Wrote to Rev. Peter Edwards on the subject of an agency in Welsh Neck Association. Wrote also to Rev. William Brantly of Augusta.

24th. Having traveled nearly all night, arrived at Camden to breakfast, and procured a private conveyance to pass over to the Furman Institution, some thirty-five miles off. Stopped all night at a Brother Taylor's, with whose family I was much pleased. They are intelligent and pious.

25th. In consequence of the heavy and rough roads did not reach the institution until four o'clock P. M. Much fatigued, but after a little refreshment assembled the students and as many persons as could, at so short a notice, be brought together, and addressed them for an hour and a half. There are here sixteen theological students, of course all preparing for the ministry. My feelings were much interested in addressing these young brethren, knowing that soon they are to go forth and exercise an influence in the world. I endeavored to press on their attention the importance of cultivating holiness of character, this being the most essential qualification of a minister of Jesus Christ, and tending more than any other to promote the well-being of men. All seemed interested, and I cannot but hope a good impression was made. I found a young man here (Brother Nicholson) who is thinking of devoting himself to the work of missions. Perhaps others may be inclined to engage in this work. We shall need men quite as much as money, and on this account I felt it my duty to turn aside so much from a direct route to visit this institution.

26th. I proceeded on horseback to Columbia, about thirty miles. Arrived a little before night, and went immediately to the university, about a mile off, to see Brother Hooper, one of the professors, a most estimable man. He is a cousin of Mr. Norwood of our city, and was himself once an Episcopal minister. Spent an hour with him, and returned in time to take tea with Dr. Blanding; after which I called on other brethren, and between ten and eleven returned to rest at the tavern, to be ready for the omnibus before day to take me to the dépôt.

28th. Spent the day in Augusta. Collected for the mission, \$228.50. Remitted to Brother Thomas a draft for four hundred dollars. Dined

with Brother Turpin, and supped with Brother Barnes. Left in the cars, and reached Union Point, seven miles from Penfield, after midnight.

March 1st. The rain has poured in torrents nearly all day, so that I am confined to the house. The time has been pleasantly spent in reading "History of American Missions" and the New Testament, and writing. Have been much impressed with the brevity and vanity of life, and with the exceeding preciousness of the gospel.

2d. Arrived in Penfield. Put letters in the office for my dear wife and children, for James C. Crane, J. B. Jeter, J. G. Landrum, and N. Graham. Met many dear brethren. At night attended a meeting of the concert of prayer. Addressed the congregation at large on the subject of missions.

3d, Tuesday. Matt. xxv. 14, 15, Penfield; quite a large congregation; much attention. Conferred with Executive Committee of Georgia Convention. The suggestions received were valuable, and will avail much in our future operations. Have received several subscriptions.

[To his Wife.]

MACON, Georgia, March 8, 1846.

. . . . Just as we were leaving the house yesterday a gentleman was riding by, when my companion said, "That person was a year or two since the American consul to the Italian states," and stated that he was an eminent practitioner of medicine. This morning about ten o'clock we heard that he was dead. He had sent a prescription for a patient to the apothecary's, a portion of it to be prussic acid, but made a mistake in the amount, and the apothecary sent word that they must be careful of the medicine, as it was very strong. The patient refused to take it, and waited the coming of Dr. Baber, when the doctor said, "To show you that it is safe, I will take twice as much as I directed you." He took it, and in ten minutes was dead! How solemn and sad the event!

[To the Same.]

COLUMBUS, Georgia, March 10, 1846.

For the first time since I left home I saw to-day the Richmond *Whig*. It was in complete mourning, and contained an account of the funeral solemnities occasioned by the death of poor Pleasants. What a horrible illustration is furnished by this event of the depraved taste of society in sanctioning, or even permitting, the practice of dueling! I am pleased to see that Mr. Stiles spoke out so plainly in his discourse. He might well say that the community in which the deed was done is chargeable with a portion of its guilt. . . .

I left Macon Monday night, and rode all night in the rain over a mis-

erable road, several times being obliged to get out and wade up the hill through the mud. I have spent most of the day in collecting, and now, at ten o'clock at night, start again, to ride all night, for Montgomery.

Saturday, 14th, Montgomery. Arrived in this place day before yesterday, very much jaded, having ridden all night over a road more unpleasant than any I had before passed over. A considerable part of it was a railroad, but unfortunately the rails were laid the wrong way; it was nothing but jolt, jolt, for miles together.

Yesterday, in company with Dr. McWorther, I went in a carriage to Wetumpka, and preached there last night, returning this morning. I preach to-morrow in this place. Walking out a little while ago, a genteelly-dressed colored woman met me and called me by name, seeming much delighted to see me. Upon inquiry, I found it was Mr. Ligon's girl, who lived with us when we first commenced housekeeping. She lives in this city.

I have been much interested, I may say mournfully so, to learn many facts connected with the history of the Creek Indians, who were until a few years since settled in this country. If J. will look upon the map and find Columbus, she will see the spot upon which but a short time ago these savages were roaming the primeval forests. In 1828 the country extending toward Macon for forty or fifty miles was secured from them, and they retired south of the Chattahoochee River, upon which Columbus stands, and which separates Alabama and Georgia. The whites poured into the country, while just upon the other side of this stream the savages were located. They would come over to Columbus by scores and hundreds to trade with the merchants. The whites at length began to settle among them. The lower classes of society intermarried with them, and located themselves on their lands. At length hostilities arose, and as late as 1836 a bloody warfare was kept up for months, the Indians sometimes passing into the white settlements, burning the houses and murdering the people. One spot was pointed out to me on the road where the stage was stopped, the horses being shot, and the driver tied to the wheels, splinters of pine wood thrust into his flesh, and all burned together. Two or three passengers who were in the stage were pursued for miles, but at length succeeded in hiding themselves in the swamp. Soon after this all the Indians were required to remove beyond the Mississippi, and the whole of this land is now occupied by whites. . . . I begin to be truly desirous of reaching the end of my journey. Proceeding less rapidly than I expected, I am yet only about half through my work. I cannot now look back, but must press on, and do all I can in my Master's cause. If I can only maintain a right motive, having my heart singly fixed upon the Redeemer's glory, all will be well. He, I trust, will accept the poor service I give,

and render it efficient to his name's praise. There is in all this Southern country a great work to be done, and some one must do it. If I can contribute in any measure to its execution, I shall be happy. The Lord help me! . . .

Lord's Day afternoon. This morning preached and took a collection. At two o'clock witnessed the baptism of two colored persons in the beautiful waters of the Coosa River. At three o'clock attended the meeting of the colored people, and after a sermon by Brother Talbird addressed the congregation, saying to them that if any one wished to make a contribution to the mission cause I would receive it. The scene which followed was most affecting. They came forward one after another in the most orderly manner, and contributed nearly seven dollars in dimes and half-dimes. One of the colored members, a female, had a short time before placed six dollars in the pastor's hands for missions, which will be paid to me. This is only one of several contributions, equally liberal, which she has given through her pastor. Before we adjourned two aged persons related their experience; one an old man who was brought from Africa when a boy. His language was broken and his feelings were much excited. He told us he remembered the time when, with four or five others, he was caught, blindfolded, and carried to the vessel; but he thanked God he had ever been brought to this country, as it had been the means of his salvation. "Oh," said he, "how bad would have been my case if I had lived and died in Africa! I never would have heard of Jesus."

The parting scene was melting. All were happy, excepting some twenty, who were distressed for their sins and desired to be remembered in prayer.

To-night I am to preach again. The Lord help me! Oh how unworthy I am of such a privilege!

[To his Wife.]

SUMTER Co., Ala., March 22, 1846.

I am now with a Brother Brown, one of the wealthiest men of this country. He has nearly three hundred servants. His establishment has the appearance of a little town. His farm is large, consisting of several thousand acres. I saw in one lot eighty-five mules and horses, which he used in ploughing. The Lord has blessed him much. He is a most indulgent master, all his servants appearing to be happy, and all being not only well provided for with respect to food and clothing, but having money paid them for extra work. He has given me three hundred dollars for foreign missions. . . .

You inquire concerning my success. I may say that my expectations are more than realized. The opinion long entertained, and frequently

expressed by me, as to the resources of our denomination in the Southern country, is but confirmed by the observation of the last five weeks. There is a vast amount of wealth, and the number of our churches is increasing with great rapidity. The separation which has taken place will most certainly eventuate in the promotion of our interests and of the cause of Christ at large. It is true, much toil and patience will be necessary to bring out the energies of our people, but with God's blessing it can and will be done.

The journey I have taken will greatly conduce to the promotion of our missionary operations. The information secured and the influence exercised over the minds of many brethren must result in great good. Besides, I have received in cash and subscriptions about two thousand dollars, and hope before I reach home to secure five hundred dollars more.

Monday, 23d. Yesterday attended a meeting at Jones's Creek Church, passing through a surpassingly beautiful prairie. When I arrived at the meeting-house, what was my surprise to find a log-house about twenty-five feet square, without any chinking, open to the roof, the seats very uncomfortable, and a shed behind the pulpit for the colored people, the preacher being obliged to look through the great openings of the logs to see the blacks. And let it be remembered, too, that the church is very wealthy! It ought, however, to be understood that there is the same disregard of comfort in their own homes. This is the fashion of the country. . . . After preaching on Sunday morning, I returned to Brother Brown's, and at night preached to his servants. No house on his farm could hold them. Lights were put in the porch, and the congregation were seated on stools and chairs in the yard. It was a solemn scene. As I stood in the porch and uttered the words of truth, with the densely dark and cloudy sky above, and the sable faces of the crowd of fellow-immortals before me, I found myself inspired with a feeling seldom enjoyed. It was a most interesting time. Their songs of praise ascended in loud and harmonious strains, and one after another came forward to give the parting hand.

Upon our arrival at Gainesville we found a Captain Hill, a respectable old citizen of the place, and formerly from King William county, had been called away by death. We attended the funeral, and I was requested by Mrs. Hill, whom I had met in New Kent some years ago, to take part in the service. After the funeral one and another came forward, as old Virginians, and gave me a cordial greeting, welcoming me to the town. I should think not less than twenty persons seemed to be well acquainted with me. Passing along, I saw a colored woman rush out of a door, and coming in a run across the street, she took hold of my hand and thanked God aloud that she had seen me. It was ——,

whom I had baptized in Richmond. At night, although the road was wet and muddy and the sky cloudy, I met a large congregation, which I addressed for an hour.

[To his Wife.]

STEAMER ELIZA, March 28, 1846.

Last night, after preaching at Gainesville, I came on board the boat and retired to rest, the hands being actively engaged in putting on board about three hundred bales of cotton. The boat left about one o'clock, and now, about eight, we are stopping at Jones's Bluff and taking on an additional number of bales. Fancy to yourself a bluff one hundred and fifty feet high, and a dozen or twenty men employed in sliding the cotton down a sort of inclined plane. The whole scene is an animating one to me. We have already seven hundred bales on board, and will probably receive one thousand more before we reach Mobile. The bluffs of which I have spoken are peculiar to the Southern rivers. The one before me now is almost as white as chalk, being a soft limestone. This river, the Tombigbee, is quite beautiful, especially at the present season, the forest trees upon its banks being in full leaf. The planters are now very busy putting their cotton seed into the ground, though many have finished planting and the cotton is coming up. The corn is coming up beautifully. Green peas are eighteen inches high, and I suppose when I reach Mobile I may find them upon the table. The weather is beginning to be warm, though I suffered with cold but a day or two since, there having been a sudden change in the weather. My cloak was comfortable at midday, even in the sun. . . .

Lord's Day, 29th. Here I am, still on the boat, and suppose I shall be until to-morrow morning. The expectation was that we should reach Mobile this morning, but we have been stopping almost every hour to take in cotton and passengers. The cotton bales are piled up in every direction, and yet they are taking on more. It is said that seventeen hundred bales may be taken. It is quite a trial to me to be compelled to spend the Sabbath in this manner, but it seems unavoidable. We have a large company, but, far from being noisy, the passengers are engaged in reading or conversation.

I am in my state-room, very comfortably situated, and almost as private as I should be in my own chamber. How much, however, would I prefer to be at home, mingling with my family and with our congregation in worship! This hallowed season has been set apart by the great Head of the church for the spiritual benefit of his people, and its peculiar adaptedness to this end has been long felt and acknowledged. I feel that I need just such influence. It is as necessary to my spiritual as food is to my physical nature. I can well understand how the flesh and soul

of the pious Psalmist should cry out after God, even the living God, when he was prevented from the enjoyment of the tabernacle privileges on the day of worship. . . .

[To his Wife.]

NEW ORLEANS, April 1, 1846.

I left Mobile about one P. M. yesterday in a splendid steamer, and arrived at this place about daylight this morning. We came what is called "the inland route," through a beautiful lake, the motion of the boat being scarcely felt. The fare exceeded anything I have ever seen. . . . Upon our arrival at the landing, about six miles from the city, I walked with a Mr. Taylor of Virginia, with whom I had become acquainted on the boat, into a beautiful garden with white shell walks; the whole scene was enchanting to the eye, while the air was fragrant with the various flowers. In a few minutes we took our seats in the cars, and within a half hour were at the hotel. We put up at the St. Charles, which is without question the most magnificent hotel in the United States, and probably in the world. There are, as I was told, one hundred and seventy persons connected with the establishment, who attend as clerks, servants, etc. Every room in the house was occupied. It was too late to find Brother Hinton before breakfast, but as soon as possible I did so, and am staying with him. . . .

Friday, 3d. Wednesday night preached in Brother Hinton's house of worship. It is quite a neat structure. Brother John Bryce and his lady were present; on yesterday dined with them. I spent most of the day in looking at the curiosities of the place. It is certainly a wonderful city, and is destined to be one of the largest in the world. The lower part (the oldest) is inhabited mostly by the French, and one is struck with the peculiarity of their houses. They are cottage-like, but mostly antique, and in a decayed condition. Almost every one I saw spoke the French language. I stepped into the French cathedral, and heard part of a discourse in French. The house was nearly filled, and all seemed devout and deeply interested in the harangue of the speaker. He was animated, and apparently affected. The house is very ancient in appearance. Two soldiers were at the door, with long, large rods, keeping guard. Upon leaving I sauntered to the French cemetery, and was more deeply interested than I have been in any burial-place I have ever visited. You are aware that here no person is buried under ground, as in digging a foot into the ground the water rises and fills the space in a few hours. All are interred in tombs above ground. Every variety of form is seen in the construction of these tombs, and all that Brother Magoon said in his letter from Paris is true in respect to these graveyards. The most tasteful decorations are seen in every direction. Flower-pots

with beautiful plants and evergreen shrubbery give to the whole scenery an air of novelty to me which is far from being uninteresting. The middle part of the city is the most important, because it is the business portion. In this the steamboats are found. To stand upon the Levee and look over the whole line of boats presents one of the most animating scenes imaginable. . . . Turning your eye up and down the river, you see the steamers as thickly pressed together as possible, with their numerous high pipes; while beyond, as far as sight reaches in either direction, the masts of the shipping appear like a great, interminable forest. Then upon the Levee, or bank of the river, for hundreds of yards up and down and across, you see the cotton-bales, sugar and molasses hogsheads, and every variety of merchandise, with thousands of men employed in various ways. It is altogether the most exciting exhibition of the busy world I have yet seen.

The upper part of the city, or La Fayette, is rapidly filling up with houses. At present it wears a rural appearance, every building having a large garden with orange and lemon trees and every variety of flowers, all of which are now presenting a most enchanting appearance. Here and there, along the whole length of the city, you see one of the old French plantation-houses, with verandahs on all sides and in both stories. These houses, the remnants of the earlier history of the country, are to be found for a hundred miles up and down the river. One of the peculiarities of the older houses of New Orleans is the very high fence or paling, as if it were necessary thus to provide against the thief or assassin. Indeed, it is said that this was the original design, as there was quite a number of these persons infesting the city. While this little world extends along the river for miles in the form of a crescent, it is not more than half a mile broad; and what seemed singular to me, the water in the streets runs from the river into the swamp. The surface of the river is higher than the land for hundreds of miles, and the water invariably runs *from* the river. This produces the necessity of the Levee or bank, artificially thrown up, which by special act of the legislature is required to be kept in good repair. . . .

Steamboat John M. White, below Memphis. On Friday afternoon, April 3d, I left the Crescent City in the steamboat Peytona, which is said to be the most magnificent on the river. . . . For many miles up the river the views are imposing. The whole country is perfectly level. The plantations are narrow, fronting from five to fifty acres, and extending back into the interior. The houses, however, are all upon the river, so that it presents the appearance of a continued line of villages. On Sunday morning, just before day, we arrived at Natchez, and I determined to spend the day there. Went to a tavern and rested myself a while, as I had sat up most of the night. When I waked I found my

head so much affected with cold that I could scarcely hear anything that was said. After breakfast I sought out some of the members of the church—found them in a low condition and without a pastor. They soon had notice circulated, and I preached twice, though with great pain to myself. At ten o'clock at night the steamer John M. White passed; I came on board, and we are proceeding rapidly up the stream. . . .

Thursday, 9th, Cairo, Illinois. We passed Memphis at two o'clock in the night, and the clerk neglecting to call me, I came on here. It was my earnest wish to stop. Well, here we are, not in Cairo of the far East, but of the West, just at the junction of the Ohio and Mississippi Rivers. This was intended a few years ago for a city to rival New Orleans, and extensive arrangements for building, etc. were made, but the bubble burst, and nothing appears but extensive foundations and a few dilapidated buildings. I am in a tavern kept in an old boat at the landing. I came up thus far in a boat bound for St. Louis, and am waiting for one to pass for Louisville. Within five days I have come more than one thousand miles, and yet am still more than that distance from home. I could willingly annihilate the space which separates us. Oh for a magnetic telegraph! It would be some relief if I could send and receive a few tokens of love fresh from the heart. If I could only look in upon you, and see *you* and Sister G. comfortably seated enjoying each other's society, with little Charlie and Mary romping together! Then I should like to peep into the school-room and observe the girls and James busily employed in conning their lessons; or perhaps, opening the front room door, I should find Fannie at the piano, diligently practicing and making herself perfect in her music. I would be willing to stroll out as far as the college, tired as I am of traveling, for the sake of looking into George's face. I "reckon" he is as busy as he can well be. Mr. Cocke says in his letter to me that George *can* be at the head of his class, and it would not at all surprise me if, in peeping into the school-room, I should find him there. Thus to be at my own home and look about a little, step into the kitchen and see how Rosetta and all the rest get along, even for a few moments, would be gratification not easily told. But here I am; the reality that I am far, far away will press itself upon my soul. I must endeavor to satisfy myself. . . .

A few days were spent in Kentucky, and then he hastened home, which he reached Saturday night, the 18th of April. God had preserved not only his family, but every member of his church, during his absence, many of whom he was glad the next day to meet at communion and "greet with a holy shake of the hand."

He continued, as before his journey, to divide his time between the duties of the pastorate and those of the secretaryship.

[From his Diary.]

April 20th. How important to be prepared for death by daily faith in Christ and a holy life! Nothing less can render a passage from earth desirable. The sting of death is sin. If sin be indulged or duty be neglected, it will not be easy to grapple with the grim monster.

Tuesday, 21st. Psalm lxxiii. 11, Grace Street Church. Foreign Mission Board, two hours. I desire to work for God while it is called to-day. Lord, deliver me from spiritual sloth! Make me to run in the way of thy commandments. Enlarge my heart to fear thy name.

24th. Foreign Mission Board, one hour. I find it a most delightful employ to visit from house to house those who are placed under my care. Lord, regard each of those visited to-day, and make their afflictions profitable. Prayer-meeting at night.

25th. Spent most of the day in reading. Truly pleasant is it again to be in my study, and quietly to be engaged in the cultivation of my mind. Time for reading and meditation has been greatly needed, hurried as I have been from place to place during my recent tour to the South. O Lord, lead me in thy truth, and teach me.

May 6th. Ecclesiastes xii. Funeral of Mr. Temple. A laborious day and eventful. Saw a lady in the agony of death, and mingled with mourners in the burial of a husband and father. Much to do also in connection with the completion of house of worship. Foreign Mission Board until half-past ten P. M.

On the 10th day of May the Grace Street Baptist house of worship, which had so enlisted his feelings and engaged his efforts, was dedicated. In the morning he preached from Psalm xxvi. 8, and in the afternoon Mr. Jeter preached from Isaiah lxvi. 1, 2. It was an occasion of deep interest to the pastor.

He had now reached the goal to which he had long looked forward. The meeting-house done and nearly paid for, he might devote himself exclusively to the spiritual work of a pastor, which he so much loved, to study, and to the preaching of the gospel, both in the pulpit and from house to house. But it was not so to be. His labors for the Foreign Mission Board had deepened the conviction upon their minds, as well as upon the minds of the denomination throughout the South,

that he was the man for the secretaryship; and his own conviction so pointed it out to him as the post of duty that when it was again formally pressed upon him, this time by the Southern Baptist Convention, which met in Richmond in June, 1846, he was constrained to accept it, though it involved the surrender of cherished wishes and specially congenial employments, and the assumption of the most crushing labors and responsibilities. On the 21st of June, therefore, he resigned his care of the church, and on the 16th of August preached his farewell sermon. Never did a pastor leave a people more unwilling to give him up, though the church could not but recognize the hand of God in the matter. He, however, continued for a considerable period to preach for them with more or less frequency.

He was now in the very prime of his working-power, and the preaching of three and even four sermons, and the walking of twice as many miles, were by no means uncommon on a Lord's Day. He now had no pulpit, but he was seldom silent, as there was always a preacher wanted for the Fourth Church or Manchester or the Penitentiary, and he delighted especially to preach at outposts and to the destitute. He left his church, having but begun the work which he had hoped to accomplish, and which with a few years more he would have accomplished; but he had done a blessed work. A large congregation had been gathered; the Sunday-school had become very flourishing; a new and eligibly-located house of worship was completed and nearly paid for; and the little church itself had become a vigorous and well-trained body, quite ready for that career of usefulness which they have since pursued. How strongly they clung to him was evinced when, two or three years later, they were again without a pastor. Not only did they unanimously and earnestly invite him to return to them, but they were willing, if necessary, to share his services with the Board.

In 1847 he commenced to act as stated supply, twice a month, for the Taylorsville church, an hour's ride by rail from Richmond; and this service he rendered for nearly fourteen

years. It was his habit to carry his portfolio with him and write as if at the mission-room; and the understanding with the church was, that his engagement with them should not interfere with any trips required by the interests of the Board; so that by this arrangement there was no loss to the mission-work, while he greatly enjoyed still having "a people" to whom he might minister in holy things, and with whom he might mingle in the amenities of pastoral work. Especially in the hospitable mansion of Richard Gwathmey* he had a welcome that was as warm, and a room that was as much his own, as the prophet Elisha enjoyed in the house of the Shunammite woman; and by all the family he was loved as one of their own number.

His membership continued with the Grace Street Church till he died, and he was always a sympathizing and efficient coadjutor with the several pastors; a regular attendant, when in Richmond, upon the weekly lecture and prayer-meeting, speaking in prayer and exhortation; a meek and appreciative listener to the preached word; a liberal contributor to all the enterprises of the church; and, in a word, as a church-member, ready to every good word and work. In this he was an example. Instead of pleading his many engagements as an excuse for neglecting any of the claims of the church, he seemed to feel that his position laid heavy obligations upon him in this respect. But he habitually attended the place of prayer not only because he felt it a duty, but also because he loved to be there and to be engaged in such duties. Often, after having walked twice to the mission-room and back, not less than four miles, he would walk down again to attend the weekly church prayer-meeting. He also continued incidentally to do much pastoral work, especially in the way of visiting the sick and afflicted. Frequent entries in his diary tell how at twilight he would call on this or that one who was in trouble; and almost every Sunday spent in Richmond, however crowded with pulpit-work, was marked by such visits.

* The father of Dr. W. H. Gwathmey, so long the devoted Recording Secretary of the Foreign Mission Board.

Rev. A. M. Poindexter thus refers to Mr. Taylor's entrance upon the secretaryship :

When elected to and urged to accept the office, he encountered one of the greatest trials of his life. He loved and rejoiced in the pastoral relation. He had been remarkably successful as a pastor. In no other sphere could he, with so much personal satisfaction, serve his Lord. It was doubtful whether in any other *he* could accomplish as much good. He was pastor of an appreciative and growing church, and could not but be conscious of his standing and influence in the community. It was hard to give up all this for an untried work, to be prosecuted under all the difficulties and entailing all the self-denials incident to a new enterprise among a people scattered over the entire South, and who had been only very partially trained to Christian benevolence. In addition, he was domestic in his feelings in a high degree and devoted to the acquisition of knowledge, and contemplated authorship as at once a means of enlarged usefulness and personal enjoyment.

On the other hand, though regretting deeply—none more deeply—the causes which led to the organization of the Southern Baptist Convention, he thought that measure right and desirable. It had his fullest sympathy and support. He knew that, to succeed, the Boards of the Convention must be adequately represented. If his brethren thought him the most suitable representative of the Foreign Mission Board, should he not yield to their judgment? He also cherished a strong practical interest in the foreign mission-work. Throughout his pastorates he had made it prominent. Others might be the church-collectors for other objects, but foreign missions were so dear to him that he always carried with him a subscription-book for them, and sought, in his pastoral visitations, to secure the aid of his entire people. Nor was it in this way alone that his interest was manifested. Early in my ministry, and when our acquaintance was comparatively slight, I received a letter from him calling me to consider the duty of devoting myself to the foreign field. And what he did in my case I have no doubt he did to many others. His interest in the foreign mission cause was not the product of official relation. Often there is a suspicion that the zeal of agents results not from an appreciation of their objects, but their desire of success. However this may be of others, it was not true of him. His sympathy had long been enlisted for the perishing heathen, and his sound practical judgment taught him that the work of foreign missions was not only the most direct, but the most efficient, means of carrying out the commission of our Lord. And this not only as it might enlarge the area of Christianity, but as it would arouse the

energies, cultivate the liberality, and widen the aspirations of Christians at home. Nor could he doubt that the special blessing of Christ would rest upon those who lovingly and zealously labored in this cause. In his conversations with me he attributed no small portion of his pastoral success to his special efforts to interest his people in foreign missions.

A sense of duty led him to accept the office of Secretary, and its duties were thenceforth the work of his life.

M

CHAPTER X.

THE Foreign Mission Board, while not unmindful of the claims of other countries, decided to concentrate their efforts, for the time being, upon China and the coast of Africa. The two posts selected in China were Canton and Shanghai, the latter city being about one thousand miles higher up the coast than the former.

One of the first official duties of the Secretary after the meeting of the Convention was in connection with the designation of Elders Clopton and Percy, who had been recently appointed to the Canton mission. This service was held at the Second Baptist Church, Richmond, on June 15, 1846. It was a deeply-interesting occasion, marking as it did an actual beginning in the undertaken work of sending missionaries to the heathen. Formal "instructions" for the guidance of both the Board and the missionaries had been adopted, but it now became his duty to deliver a charge to these representatives of the Southern Baptist Convention in the great empire of China, which he did in the following language:

BELOVED BRETHREN: As you are about to go forth under the direction of the Board of Foreign Missions, you will doubtless expect to receive from them special instructions as to the course you are to pursue. In performing this duty on their behalf, permit me to remind you of the importance of the position you are to occupy. The great empire of China is to be the field of your labors. You go out, not as ambassadors from an earthly government, but as ministers of the kingdom of Christ—not to treat with secular powers on great national questions, but to *bear communications of divine love*, beseeching the heathen to be reconciled to God.

Yours is an office unequalled in dignity by any within the gift of man. It has relation to the soul and eternity. The responsibilities involved

are of the most solemn character. Upon the manner in which this vocation is filled will very much depend your success. I will call your attention to the following suggestions, which you will doubtless perceive to be appropriate, and endeavor to carry out in your future course:

1. It will be important to maintain a free and fraternal intercourse with the Board. We are your friends, your brethren in Christ. It is ours to regard the will of the denomination in all plans which may be adopted, but this will not be incompatible with special concern for your welfare. We shall sympathize with you in your sorrows and joys, and extend to you whatever means may be in our power to promote your happiness. You may, therefore, safely confide in the Board. Whatever measures they may propose to carry out, you may consider as demanded by the sentiment of the churches and the circumstances in which they are placed. You will not hesitate freely to communicate with them on all matters pertaining to yourselves and to the mission. A regular journal should be kept by you and transmitted to us, or such reports of your labors as will furnish a distinct view of the manner in which your time is employed. It will be important that the Board hear from you frequently. Scenes and circumstances connected with your operations it will be proper to describe with as much vividness and point as possible. This will enable us to present the information requisite to animate the friends of missions in their sacrifices and contributions.

2. Allow me to enforce the cultivation of fraternal feelings among yourselves. You would be more than human not to find occasions when differences of judgment respecting plans of action would be entertained. By reason of constitutional infirmities, too, you will be in danger of saying or doing that which may tempt to alienation of heart. Beware of strife among yourselves. Cautiously avoid all evil surmisings and jealousies—cultivate that charity which “suffereth long and is kind, which envieth not, is not easily provoked, thinketh no evil.” Love as brethren, pray for each other regularly, bear each other’s burdens, and provoke each other only to love and good works.

3. In the pursuance of your work you should cultivate habits of economy. It must not be presumed that the Christian missionary is altogether exempted from the temptation to extravagance in his pecuniary expenditures. In some instances the temptation is stronger than even in a Christian land. In Eastern cities, where a small circle of Europeans and Americans are collected for purposes of gain or national diplomacy, their circumstances allowing them to indulge in an expensive style of living, the missionary will be in danger of aiming to move in the same sphere. But, my brethren, you should remember that you are the servants of him who in his mission to earth “endured the cross, despising the shame.” You will be everywhere regarded as specimens

of self-denial—as those who in an eminent measure walk even as Christ walked. Let this peculiar glory of the Christian missionary be yours. In your dress and style of living study simplicity. Be conscientiously and rigidly economical in your habits. The Board are not, indeed, willing that you should suffer; the churches owe to you a competent support, and this we will endeavor to secure. But let it be constantly borne in mind that funds are with difficulty obtained, and that an economical disbursement will enable the Board to increase the number of its missionaries.

4. In respect to your intercourse with the people for whom you labor it may not be improper to say a word. You should, as far as practicable, mingle with them. Our religion encourages the exercise of the social principle. The great Redeemer, as he went about doing good, was found in the dwellings of all classes of society. You will find it contributing essentially to your success to visit from house to house in the prosecution of your ministry. The idiom of the language will be more readily acquired, while the ascertainment of the habits and customs of the people, their modes of thought and expression, will prepare you clearly and forcibly to commend the truth in the great congregation. You will also by the manifestation of a generous spirit and a courteous manner find a way to the affections of the people. They will be ready to listen to the word because they respect and love you. In your associations it will be necessary to avoid all interference with political questions. “My kingdom is not of this world,” said the divine Prince, and while the tendency of the gospel is to uproot every unholy influence in the social and political world, it is inconsistent with the vocation of the Christian minister to mingle in worldly strife. He has a higher and holier duty to perform. You will therefore, my dear brethren, as far as may be consistent with your obligations to Jesus Christ and your usefulness, conform yourselves to the circumstances by which you are surrounded.

5. Permit me to say a word with respect to your public ministrations. As soon as you shall sufficiently acquire the language to make yourselves clearly understood, you are to engage in preaching the gospel. This is your appropriate work. For this you are distinctly sent forth; you go from this land not to engage in scientific research or pecuniary speculations, not to represent the best form of government or to exhibit the various stores of human knowledge, but to preach the gospel.

You can, indeed, show to them the purest system of ethics the world has ever seen, but this would only still more embitter the cup of their misery were it not that you can point to the Lamb of God that taketh away the sin of the world. Hold up, then, the cross—know nothing among them but Jesus Christ, and him crucified. You may almost endlessly diversify your methods of teaching. Your arguments and illustrations may vary

according to the character and circumstances of those you address, but in all places and at all times the love of God to a lost race is to be the great theme of your addresses.

6. Allow us, my dear brethren, in this brief directory, to caution you against the spirit of despondency. To this fell influence you will be exposed. *Now* you are in the presence of your friends; every eye directed to you is moistened with the tear of sympathy, every hand extended to you is nerved with the strength of affection. *Here* you are surrounded with the sweet and hallowed associations of our holy religion. You listen to supplications from many kindred spirits and praises from a thousand raptured tongues. There is, too, thrown around the enterprise in which you engage something of the romantic, which tends to animate the soul. But presently all will be changed; you will brave the dangers of the deep, and soon be found in the midst of idolaters. Beyond your own little circle you will not hear mentioned the revered names of the great Jehovah and his Son Jesus Christ, but be familiar only with gods made by human hands—gods that can neither see nor hear nor save. You will sit down to acquire, by slow degrees, an unknown language; and then, when you begin to publish the salvation of the gospel, they may not receive your message—you may be treated with scorn by some and with opposition by others. Under such circumstances you will be in danger of yielding to discouragement. But you need not despond. By whose command do you go forth? Is it not the glorified Redeemer's? On whose promise do you rely for support? Is it not that of the immutable God? He who sends you to preach the gospel has said, "Lo, I am with you alway, even to the end of the world." The very word which impels you to this service contains the foundation on which you may rest for consolation.

7. That you may be prepared, cheerfully and successfully, to prosecute these labors, I will lastly beg to impress upon your minds the importance of cherishing habitual spirituality of mind. Let your aims be simple, your heart right in the sight of God. Cultivate communion with God. Familiarize yourself with the realities of eternity and the worth of the soul. Contemplate the objects in which you are engaged as accordant with the predictions and commands of God's word and identified with his glory. Be much engaged in prayer, and let the precious promises of the gospel be the ground of your support and comfort. If it be your supreme desire to please God in all things, you will not be without most cheering indications of his favor. If the honor of Christ shall be the great object at which you aim, he will be near to defend and bless. He that toucheth you will touch the apple of his eye. His smile will rest upon your endeavors, and though you go forth weeping, bearing precious seed, you shall return again with rejoicing, bringing your sheaves with

you. And in the day when he cometh to make up his jewels he will recognize you as his own, and save you with an everlasting salvation.

Having given them these parting counsels, he "accompanied them to the ship," made all the arrangements for their long voyage, and at the last moment bade them a father's loving farewell.

Till quite recently, all the missionaries of the Board went to China by this route, and in almost every case the Corresponding Secretary personally contracted for the passage, purchased the necessary articles, and superintended the embarkation. This involved heavy responsibility and required business ability, while it often subjected him to peculiar cares and labors. But it is not too much to say that he was eminently successful in the discharge of these duties, while he endeared himself to the hearts of his missionary brethren and sisters by his kind attentions to their comfort and solicitude for their welfare.

The following extracts from one of his letters home give some account of the sailing of the first missionaries.

NEW YORK, June 24, 1846.

I mentioned in my last that the brethren had left. You will be surprised to learn this, as you remember the calculation was that the ship would not leave until the 26th. We reached Philadelphia in the midst of a storm on Saturday afternoon, and were kept at the *dépôt* an hour, after which we proceeded to Mr. Stokes's, where we were most gladly received. After a cup of tea I walked down to the Depository. Brother Loxley met me with an exclamation of joy, saying he was glad to see me—that the news had arrived of the early departure of the vessel. By the telegraph a message had been received an hour before inquiring for Brethren Percy and Clopton. I immediately determined, unpleasant as it was to my feelings, to start next morning (Lord's Day), and walked down to the telegraph-office and sent a message to that effect to New York; then I went in pursuit of the brethren and informed them they must meet me at the wharf at seven o'clock. At that hour we left Philadelphia, and arrived at New York at one o'clock, and found the friends waiting anxiously for us. J. and I went to a hotel, and after an hour or two I found a home at Mr. Thomas's, where all the missionaries were staying. At half-past three o'clock we went to Dr. Cone's church, and at night heard Brother Dean at the Tabernacle, where the congregation was addressed by Brethren Dean and Clopton. These were both interesting

meetings. Monday morning at an early hour we were all out completing the purchases, and at ten o'clock everything was ready at the wharf. I believe we should not have done better if we had had a week before us. The funds from Brother Thomas had not arrived, so that I borrowed five hundred dollars in silver and placed them in the hands of Brother Percy. The ship had moved out in the stream early in the morning, and at eleven o'clock, with a large number of friends, we left the dock in a steamer, and in a few minutes the vessel was under way, being towed down the stream by the steamboat. The Hon. Alexander Everett, Minister from our Government to China, and his lady, were with us, and will go out in the *Cahota*.

On board the vessel, the cabin being perfectly jammed and all standing, we mingled in appropriate religious exercises. I addressed the congregation after the singing of a hymn. Mr. Dowling prayed, another verse was sung, and then, with quivering lip and deep emotion, Mr. Everett made a few remarks. Mr. Stewart then prayed, and the signal was given by the captain that the vessel would leave the steamer. We all gave the missionaries the parting hand, and the vessel in full sail, "like a thing of life," moved away from us, and in a few minutes was entirely out of sight.

I returned to my lodgings almost exhausted with what I had passed through and the anxiety I had suffered the day before lest we should not be ready for the vessel. All, however, has been overruled for good. We have abundant reason to be grateful to God for his guidance thus far, and we hope the result will be to his praise. Our missionaries have made a good impression on the people here; all speak in admiration of them. Brother Clopton acquitted himself well in the remarks he made at the Tabernacle. It was the best address I have ever heard from him. The sisters, too, have endeared themselves to those who made their acquaintance.

The *Cahota* is a fine vessel, and the accommodations are ample. She has a cow on board giving milk, several sheep and pigs for the use of the table, and about one thousand fowls, with all the luxuries of the season for present use, and an abundant supply of everything necessary for the comfort of the passengers.

I am now very busy securing information in reference to our future operations. I shall be here a day or two, and then will leave for Boston, as it is absolutely necessary to arrange for the transmission of funds, from time to time, to China. It is hardly possible for me to say when I shall return, but as soon as I can. . . .

Boston, July 1, 1846.

I have been exceedingly busy since I came here, attending the mission-rooms and receiving information on various points. In an hour

from this (half-past seven A. M.) I leave for New Bedford to see Thomas Allen, the colored brother who was expected to go out to Africa; will leave that place in the afternoon for New York, and stay there a day or two, a day in Philadelphia, and perhaps a day in Washington to see Brother Tobey, who is thinking of missionary-life, so that I can hardly reach home before Sunday. . . . While I am at the North it is important I should accomplish various objects connected with our mission operations.

The meeting of designation * yesterday afternoon was quite solemn and impressive. Mr. Judson looks well. I am much pleased with his wife; she has a fine eye, and, I judge, is admirably suited for a missionary's wife. I called and spent a few minutes with them yesterday; also on Mr. Stow and Dr. Sharp. . . .

About six months later Mr. Shuck returned to China, accompanied by Yong Seen Sang, the native preacher. Mr. Shuck, a Virginian, was the first American Baptist missionary located in the empire of China. He had been ten years preaching the gospel to the Chinese under the patronage of the Boston Board. He now went out as a missionary of the Southern Board. With him went out Mr. Tobey. Mr. Roberts, who had been laboring in Canton, also became a missionary of the Southern Board. Subsequently, Messrs. Yates and James and Johnson and Whilden reinforced the mission stations; and as all except Mr. Roberts and Mr. Johnson were married men, the Board had thus appointed and put to work in China sixteen missionaries, besides six native assistants.

In Africa, too, seven stations were occupied by thirteen missionaries and teachers, among whom were such men as Day and Drayton and Cheeseman and Davis, whose names and labors became subsequently familiar and dear to all the friends of the African mission.

With the appointment of these men and women to represent the Board by preaching Christ in heathen lands, the new and important work of correspondence with them devolved upon the Secretary—a duty becoming more and more heavy as the number increased and the work expanded. Only an inspection of the letter-books themselves would give any idea of the vast

* Of Dr. and Mrs. Judson.

amount of writing which this correspondence necessitated. But the amount was nothing compared with what was necessary as regards the *character* of the letters. Innumerable business details were to be attended to, delicate topics were often to be treated, and treated frankly, while it was essential that the tone should be that of elevated spirituality. It was the Secretary's part to utter such words of cheer and caution and counsel as might aid those "toilers in the deep" of heathenism. In the incipiency of the work, if there were fewer to write to, the difficulty of writing was probably greater, since all was so new both to him and most of them; and important questions were then constantly arising which were subsequently decided by experience and precedent. The letters written were of two kinds—namely, those to the individual missionary, and those addressed to the different missions. The former were sent every month, and the latter at longer intervals. To illustrate the manner in which the Secretary did this part of his work, and to answer a question which has no doubt often occurred to the reader's mind—viz., "What would the Secretary have to write about?"—a few extracts from the correspondence of the first four or five years are subjoined. They are of course mere specimens; indeed, they are not fair specimens, for those letters which would most show the prudence and gentleness and firmness and meekness of the writer may not be inserted in these pages:

RICHMOND, June 26, 1847.

DEAR BROTHER SHUCK: You can scarcely imagine my feelings as the Ashburton moved away from the wharf and her opening canvas faded away in the distance. I thought of the beloved group with whom I had just mingled in bidding a last farewell, while many reminiscences of the past, both painful and pleasant, rushed upon my mind. The most abiding impression, however, was connected with the thought that the ascended Redeemer's glory was identified with the cause upon which you were embarked. Those beloved brethren and sisters leaving home and kindred I recognize as engaged in a mission of love, as going forth to proclaim the love of him who gave his life a ransom for many. This love had impelled them to the work, and I could not but find my own heart more tenderly attached to them, while my purposes of devotion to *their* Lord and *mine* were increased. . . .

You have now been out nearly four months, and I suppose, with favorable gales, are nearly, if not quite, at the end of your voyage. For a short time you will no doubt remain at Canton, and before this reaches you you will in all probability have arrived at Shanghai. That great and interesting field being spread out before you, I trust you will be enabled in the strength of the Lord to cultivate it well, and that he will abundantly prosper the work of your hands. I need hardly encourage you to trust in him. Your past experience will sufficiently attest not only the necessity but the blessedness of such confidence. How utterly futile would be every effort to storm the strongholds of the powers of darkness in heathen lands without the divine influence! *God will be ever near his servants.* His promise remains firmer than the everlasting hills. Relying on his power and grace, you may expect to receive at his hands all wisdom and strength, and in a supreme devotion to his kingdom and glory he will bless you and make you a blessing.

I do not hesitate to say that I am thankful to God for his influence in furnishing such a band of brethren and sisters for the new station at Shanghai. My confidence is more and more increased the better I become acquainted with them. In this I speak the sentiment of the Board. To you, my dear brother, we look especially on account of the deep interest you have shown in the welfare of China, and your experience in all that relates to the China mission. Although ours is to be a *new* station, yet the other brethren we send will have the advantage of being associated with one who has for years been engaged in the work of preaching the gospel to the heathen. It is true, you will be thrown among those of other denominations who have for a short period pre-occupied the field, but this will be found in many respects an advantage. They will receive you as co-workers in the same blessed employ, and will no doubt render all the assistance proper and necessary. While you keep up friendly relations with them, you can of course strike out your own plans and pursue your own labors, aiming, as far and as fast as possible, to spread the truth as it is in Jesus. I trust you will be enabled to present to *them* and to the heathen around you examples of self-denial, patience, humility, deadness to the world, active, and zeal which shall lead all to take knowledge of you that you have been with Jesus. The time is not distant, I hope, when we shall find the number of our missionaries greatly increased at Shanghai. The future character and success of the mission will greatly depend upon the mould which shall now be given to it. The Lord give you all requisite wisdom and grace.

I beg you, as soon as you arrive and can secure the information, to give a reply to the following inquiries: I. What are the facilities for a judicious circulation of the Bible at Shanghai? II. What version is most approved? What are its defects? its cost? III. Are there oppor-

tunities of printing tracts at Shanghai? IV. Will it be wise to appropriate funds for the distribution of tracts? This I wish to ascertain, as we shall apply to the American Tract Society. V. What are the opportunities of mingling with the people in the city? Are you permitted to pass into the interior? and how far? VI. What is the condition of the female schools at Shanghai? Will you be able to arrange in our mission for exerting an influence on females *in any way*? VII. What amount will it be wise to appropriate for each of these objects for 1848? VIII. What are the facilities for building a chapel at Shanghai? Can a fee-simple right to ground be secured, and will the title be indisputable? As soon as your mission is organized, and you have opportunity to inquire on the subject, it will be proper to report, on all the inquiries I make, in full. . . .

RICHMOND, March 21, 1848.

REV. F. C. JOHNSON, Canton:

DEAR BROTHER: I was truly happy to take yours of November 25th from the office, as it had been some time since we heard from you. The improvement of your health is a subject of thanksgiving, though I regret to learn that you are still suffering from the influence of acclimation. Most fervently do we all pray that your strength may be confirmed, and that the God of all power and grace may long spare you to be made a blessing to those by whom you are surrounded. Your ramble upon "the top of Hong-Kong Peak" must have been anything but pleasant, and the toil and anxiety of the night were hardly repaid by gratified curiosity. I fear that your sickness may be somewhat traceable to the exposure of those hours. You must take the best care of yourself *now* with respect to diet, exercise, etc. You will soon learn what is requisite by a careful observation of the tendencies of your physical constitution. It has been intimated by some of the brethren at Shanghai that it may become necessary for Brother Percy and yourself to locate yourselves at Fuh Chow or some other station, on account of the unhealthiness of Canton. Of this you will soon be able to form some idea. It is suggested by some that your immediate location is unhealthy. Is it so? Is there anything in that particular part of the city which would render it less desirable in this respect as a residence? If it should be advisable to abandon that position, can one more favorable be secured? Can the present property be sold on favorable terms?

We have apprehended serious difficulty in the prosecution of your missionary labors from the feverish state of the popular mind in Canton. The strong prejudice existing against the English, and the difficulty of distinguishing between them and Americans, must interpose a serious difficulty in your way.

Your observations to us on the language are full of interest. The translations I have always supposed were imperfect. It could hardly be expected that they would be otherwise at first. Indeed, it will probably be many years before a translation can be secured which would be free from defects. In the mean time, it would be proper, I presume, to distribute the Scriptures, containing as they do the words of eternal life, though imperfectly translated, unless there is reason to believe that some radical defect exists. I agree with you as to the impolicy of indiscriminate circulation. It would be well to accompany the gift of the Scriptures with conversation as to their design, import, and tendency, urging at the same time the obligation to read them. This, I presume, the missionaries are accustomed to do. In regard to tracts, will it not be proper that those which are brought into circulation shall be subjected to a careful revision? I do not refer to the *sentiment* so much, as it is presumed nothing improper in this respect would be sent forth, but to the *translation*. It should be thoroughly examined by good judges of the Chinese language—by learned Chinese themselves. This remark is occasioned by your allusion to the subject. I was surprised to learn from your letter that your teacher considered the tracts put into circulation as unintelligible. The mission should give special attention to this subject.

I confess I was somewhat prepared to hear of the defective piety of the converts in Canton. When we consider the selfishness and duplicity peculiar to the Chinese, along with the fact that even under the eye of the apostles the churches gathered from heathenism were subject to the most scandalous offences, it is not surprising that some of those who profess Christ in China, even if they are his disciples, should be very defective in their character. Discipline, however, must be exercised, and instruction given, so that existing abuses may be removed. I would beg leave to suggest, with regard to any evils which Brother Percy or yourself may perceive in Brother Roberts's church, that you may make them the subject of free conversation. I presume that affectionate counsel will not be unacceptable to him. With respect also to anything deemed defective in the views or plans of Brother Roberts, he ought to be thankful for your suggestions and advice. It is not always pleasant to have one's operations called in question, but in matters involving so seriously the interests of souls and the kingdom of Christ, faithfulness not only becomes a duty, but should be desired. I trust that you will *all* be perfectly joined together in one mind. No one should be willing to bear the responsibility of deciding alone important questions, and if you propose in the mission that any subject shall be considered, I hope that Brother Roberts will not object.

You speak of the encouraging aspects of the mission-work in China.

No reason for despondency can exist while you have the cross of Christ as the mighty instrument of warring with the powers of darkness, and the pledges of him who has the hearts of all men in his hands, whose faithfulness fails not. Carey, with his associates, labored eight years before Kristnu was baptized; and Judson, with his compeers, seven or eight ere the fruit of their labor began to appear. *Ye shall reap if ye faint not. . . .*

[Letter to J. L. Shuck.]

RICHMOND, March 16, 1848.

Yours of the 17th of November has just come to hand. I can rejoice with you that your long and perilous voyage is terminated, and that the circumstances by which you are surrounded seem so favorable. Truly can I unite with you in the hope that "God has good in store for the Southern Baptist Convention's missions at Shanghai." That this may be the result of your operations should be a subject of unceasing prayer. Be assured that you will not be forgotten by me.

I shall feel deeply solicitous that our dear brethren of the Shanghai mission cultivate habitual fellowship with God, and that they give such evidence of spirituality and humble devotion to the glory of God as shall make them "*our epistles, known and read of all men.*" Not only is it important that they exercise a sound discretion in all their plans, and pursue those plans with energy and perseverance, but that they maintain a simple-hearted reference to the honor of him who has called them into the work. Indeed, this may be considered the highest qualification for the missionary service. It is, in heathen as in Christian lands, absolutely essential to success. Without elevated piety the servant of Christ will find himself in the exercise of a doubtful, feeble influence. And how difficult it is to maintain such a character! Whether at home or abroad, in the city or wilderness, among God's people or his enemies, Christians or pagans, peculiar temptations will be found—temptations to forget God and to seek unduly the things of this world. The Christian missionary has some advantages over the minister at home, but then I suppose he labors under some disadvantages. After all, we can go nowhere and be placed in no circumstances where we shall not be in danger of assault from our spiritual foes, and where it will not be necessary to exercise vigilance and to use habitually the whole armor of God.

Brother ——— in one of his letters refers to the feeling of disappointment he has experienced in becoming familiar with missionaries in foreign lands. He remarks, "*The world, the world* is leading away missionaries. I fear its influence over my own heart." The idea universally prevalent is, that missionaries possess a superior order of piety, but in fact a superior piety is needed *anywhere and everywhere* by those who

minister in holy things if they would glorify God and save souls from perdition.

As I said before, I feel deeply anxious that our brethren in Shanghai shall cultivate spirituality of mind, aiming at a high standard of Christian excellence. This train of thought is not indulged because I entertain suspicions in regard to them, but because I desire to encourage them in the exercise of a mutually beneficial influence on each other. I write thus also because you, being the senior missionary, may be able to give a sort of tone to the character of the junior members of the mission. God may make you the instrument of *moulding* and *marking* the mission, so that in all future time our missionaries will receive an influence of the most sanctifying character by their very connection with it. You will all have an advantage in commencing anew. God grant that you may be men of much prayer, of strong faith, of deep humility, of tender sympathy, of burning zeal, so that you may be able experimentally to say, "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, *I live by the faith of the Son of God, who loved me and gave himself for me.*"

My chief hope is that the spirit of prayer will be poured out upon the churches, and then the Lord of the harvest will find the men and the means to sustain them.

[Letter to F. S. James, Monrovia.]

MARCH 31, 1848.

I was truly happy to learn by yours of the 31st of December that the Lord was still indicating his readiness to bless the work of your hands. The reception of so many who gave evidence of a thorough turning to God must have served to encourage you in the prosecution of your labors. You will now find it important to indoctrinate those who have been brought into the church, by giving them suitable instruction in spiritual things, and by training them to the exercises of the Sunday-school. If they are adults, they may be usefully employed either in giving or receiving instruction. They may also bring their families into the school, and induce others, both children and adults, to enter. Endeavor to avail yourself of the best men and women you have to engage as teachers. In the room where I am now writing may be found, every Lord's Day, adult classes, some of them having persons of forty or fifty years of age. You will find this, at all your preaching-places, one of the most interesting and efficient means of doing good. Not only are the taught benefited, but a happy reflex influence is produced on those who teach. I will suggest that prayer-meetings, to be held some evening during the week, be established and regularly kept up. Especially on the Lord's Day, even if no preacher be present, should

the Lord's people meet for his worship, to sing, pray, read his word, etc. Where the Sunday-school is established these exercises may follow after its adjournment. Another suggestion I will make: every church, from its earliest organization, should be accustomed to pecuniary contributions to the extent of its ability. Some *system* ought to be adopted. Either a weekly or monthly appropriation should be made to assist in sustaining the operations of the Board. Even if the contributions are small, yet doing what they could the offering of the disciples would be acceptable to the Lord, and redound to their own profit and the extension of the cause in regions beyond. The principle also—an important one—would be acknowledged that it is the duty of every man, as soon as he becomes a Christian, to engage as a co-worker with God in the sublime purpose of filling the earth with the knowledge of the truth. I refer to these things because you are now laying the foundation of a great work in Africa. The whole of your coast, at no distant day, is to be lined with villages, and filled with churches made up of true believers, and it is important to give a proper direction to things in their incipiency. In regard to this whole subject I will ask you to consult Brother Teague, as I have confidence in his judgment, and he will no doubt be able and willing to assist you in these matters.

In my letter of July 26, 1847, I propounded a number of inquiries which you will favor me by answering at your earliest convenience. I have sent a few books to be used as a mission library; among them, "Dwight's Theology." It will be well for you to read it, as it will furnish you much valuable information on theological subjects. As a young man it will be important for you to give some attention to reading. Always have some work in course of reading, that you may devote every leisure moment in this way. The Lord, I trust, intends to render you a means of lasting benefit to the cause.

Deeply did I sympathize with you in the unexpected and violent death of your brother. May it be sanctified to the good of all! I was affected in learning the death of Brother Drew.* I have known him for many years. He was a good man, and had he been spared would have been an ornament to the cause of Christ and an honor to the colony. Where are his wife and family? What are they doing? If they are in your region, please remember me to them, and do what you can to comfort and assist them.

I will ask you to give me definite information in regard to your school. How many of its pupils are colonists? how many natives? What number boys? how many girls? their ages? their studies? improvement? etc.

* A colonist, from Clarksville, Virginia.

The Board have appropriated two hundred dollars for the erection of your house, and one hundred dollars to assist in the erection of a chapel. You will consult with Brother Day on the subject. I suppose the amount you have already expended upon a house will not be thrown away. You will be able to make *that* available to some extent, as you will expect to build at the same place. If I understood you aright, you have secured for our Board five acres of land, upon which you began to build, and which you desire further to improve. Please give me all the information you can about your houses, the location, size, cost, etc.

The Lord, I trust, will continue to bless you and make you a blessing. Still wait upon him, and labor on in his cause. Your work will not be vain in the Lord. You will allow me to receive quarterly reports, journal, etc.

[To Yong Seen Sang.]

OCTOBER 25, 1848.

Wishing to inquire after your spiritual welfare, and to know what are your feelings and prospects in your new field of labor, I conclude to write you a few lines. It was my privilege to be with you frequently while you were in America, and I could not but love you because you seemed to love the Lord Jesus Christ. The pleasant seasons I spent with you will not soon be forgotten. They were brief seasons, as we were obliged to separate in attending to our duty in the service of our great Master. It is probable we shall never meet again on earth, but if we are the Lord's people and truly love and serve him, we shall see each other in that blessed world where we shall part no more for ever.

How do you like your new home in Shanghai? Can you understand the people around you, and are you able to converse with them? Have you been able yet to preach Jesus, and him crucified, to the multitudes in that great city? Have you not a strong desire to see them turning from their idols and worshiping the living and true God? I will ask you too, my dear brother, whether you enjoy more consolation as you learn more of the religion of Jesus? In your study of the Chinese Scriptures do you find yourself more and more learning the will of God and the plan of salvation? Do you love the Saviour with stronger and warmer heart as you think more and more of his love to you?

I hope your family are well. Is your wife yet a Christian, or your daughter? If you pray to God for them, and try to win them to the knowledge of the truth, it may be that they also will love and serve the blessed Saviour. What a blessing would this be!

As I travel from place to place the brethren frequently inquire about you. If they knew I was writing they would say, "Give my love to Yong Seen Sang." I hope you will write to me soon; and Teacher Shuck

will translate it for me, and I will publish it in the *Journal*, that all our brethren and friends in this country may hear from you. . . .

[To Rev. M. T. Yates.]

OCTOBER, 1849.

I have been truly gratified in reading your communication to the Raleigh Association. It will do good. The spirit it breathes and the wholesome sentiments it contains will win upon our brethren of your native State, even those who are inclined to suspicion and hostility. By addressing an occasional letter to the Association a gradual change in the views and feelings of the denomination with respect to missions may be anticipated. You know something of the state of things among the churches—how utterly dead they have been to the great responsibility of giving the gospel to the world. Though we had an agent part of the year, and although the Raleigh Association was pledged for your support, we received from the whole State during the financial year but eight hundred and eighty dollars and seventy-eight cents. This is about two cents per member annually. It is truly a day of small things. It is not, however, to be despised. A change will take place. God will pour out his spirit upon his people, and their slumbering energies will be awakened. Our progress will not be rapid, but its rapidity will increase from year to year. You may sometimes think that as a Board we manifest a niggardly spirit in the appropriation of funds, and that we are looking with too careful an eye to the manner in which they are disbursed. But our brethren, by a little consideration, may perceive the circumstances in which we are situated. The churches place but a small amount in our hands, and much of this is given by the poor and as the result of a careful economy. In the use of this money we have no interest separate from that which our brethren of the different missions have. We seek one common end. It is ours to regard the different stations, and in the most economical and judicious manner distribute the funds entrusted to us, having a view to the gradual reinforcement of these stations. We wish to be able to say to a captious brother who may perhaps be willing to give us something, as well as to the conscientious contributor, "Our brethren who labor in the foreign field are comfortably sustained, but they are living in plain style, are rigidly economical, and are exercising a judicious care in the use of funds placed in their hands." You will see, my brother, how very delicate is the position of the Board, sustaining as they do a very tender relation to their brethren abroad, whom they love, and lying under very serious responsibilities to the churches and Convention. I have found it difficult, for instance to show brethren of plain habits in the country why it should be necessary to send to the Shanghai Mission for the eleven months ending April 1,

1849, besides the chapel fund, eight thousand one hundred and fifty-four dollars and seventy-seven cents, when we had only three families to sustain. We shall no doubt be able both at home and abroad to exercise a right spirit in reference to this subject, the Board being ready to take liberal views of things, and the missionaries being prepared to make their funds available in promoting the great object to the greatest possible extent. . . .

[To Rev. M. T. Yates.]

NOVEMBER 1, 1849.

MY DEAR BROTHER: Your acceptable letter, dated July 13th, has come to hand. Truly thankful am I to learn that you are recovering from the affliction to which you have been subject. The loss of sight would be a sore calamity, but we trust, under the careful treatment which has been adopted, you will be entirely restored. If indeed it shall be the will of God to permit you to live and labor in your present field, we cannot but hope that as a preacher of Christ's gospel you will be permitted to win many souls to him, and be the means of putting into operation such influences as shall ultimately evangelize the whole of China. It is with this grand result in view we wish you to exercise all due caution in regard to health. If close confinement injures your eyes, do not tax them until the disease is removed, but calculate, as you have done, to take much exercise, using your ears and your tongue conversing with the people. You will thus be able to acquire the language more readily,* especially in the pronunciation of words; and besides, you may be permitted to persuade effectually some souls to love Jesus Christ, and to treat him as their only hope.

Your suggestions in regard to printing in your note of June 10th are judicious. I thank you for the information. With respect to the infrequency of your letters to which you allude, and of which I wrote, do not understand me as finding fault. It is better as you suggest, "not to write at all than to write in a bad spirit." Nor would we wish to receive from our missionaries what may be called "fanciful" letters. Personally, I am happy to hear from you, and then, besides all this, your letters will excite interest among the thousands of Southern Baptists. You can depict, not in fanciful but true colors, the miseries of heathenism, the foolish customs of the idolaters around you, and describe some of their ceremonies, their temples, their gods, their social habits, the city in which you dwell, etc., etc. These descriptions of persons, places, and things will all have a good effect. You may, too, present now and then an earnest appeal which will wake up the dormant energies of our churches. In all respects your letters will be acceptable.

* This turned out to be the fact. Mr. Yates, compelled by the condition of his eyes to abandon books, made unusually rapid progress in acquiring the spoken language.

I think it is well that the plan of putting up a tall spire on your chapel has been abandoned. The reasons you suggest are weighty, and I wonder not that they have prevailed. With regard to the erection of another dwelling for your use, permit me to refer you to my letter to the Shanghai mission dated August 24th, which you have probably ere this received. The appropriation of an additional twelve hundred dollars was then made, with the understanding that for some time you would be able to occupy a part of Brother Shuck's house. We are about to commence an important mission to Central Africa, which will at first involve serious expense; and should the contributions of our churches equal our expectations, I think at the close of 1850 we shall be able to make the appropriation to your house. In the mean time, I trust, my brother, that the connection of the two families in the same house will be of mutual benefit.

I am happy to know you are encouraged in your work. The inquirers, we hope, will be led to Jesus and truly turned to God. It is my daily prayer that you may be guided in all your instructions to them, and that the work of your hands may be prospered.

A few days since I attended the North Carolina Convention. It was a deeply interesting occasion. Many were in attendance, and the mission spirit was exhibited in a more than ordinary measure. Your name and Sister Yates's were mentioned often by the brethren with affection, and both of you were the subjects of special prayer.

Remember me affectionately to Sister Yates. Her articles for the *Commission* and her letters are always welcome.

[Extract of Letter to Rev. J. L. Shuck.]

AUGUST 13, 1851.

MY DEAR BROTHER: I find by your last letter that you are more than usually despondent in consequence of some remarks made by some member of the Board. Now, I trust you will never suffer yourself to be affected by these things while you can be conscious of a steady and well-directed endeavor to discharge duty. It has been my portion to battle with difficulty and discouragement, and not unfrequently should I have yielded my place to another if flesh and blood had been consulted. But the history of the world shows that no grand results are accomplished but by slow degrees and in spite of difficulty and embarrassment. God himself works in this way. Infidelity may ask why an infinitely wise and powerful Being should occupy four thousand years in maturing and completing, when he might have wrought out at once, the stupendous scheme of human redemption. The only answer is, "Even so, Father, for so it seemed good in thy sight." So in the conversion of the heathen, God could, by the immediate employment of

angelic or even human instrumentality, bring the nations beneath his sway. But this is not his plan. He perceives it to be better to call into exercise the energy, faith, and patience of his servants by frequently allowing their best plans to fail and their strongest hopes to be disappointed. You have no reason to be disheartened. If other men grow weary and faint, let our missionaries be strong in the Lord and in the power of his might. They occupy in some respects the vantage-ground. Their very position compels them to cast their burdens upon the Lord, and in the rich experience of his faithfulness, power, and love they are prepared to exclaim, "How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings." Our missionary brethren are no more required to trust in God than other Christians, but I have always thought them more favorably situated for the development of strong faith.

"The mount of danger is the place
Where God reveals surprising grace."

I repeat it, let not your heart be discouraged. If some brother at home writes despondingly, or even complainingly, instead of replying in the same strain, let the strong faith which God's changeless word warrants be evinced. Said Judson, "If any one asks, after so much disappointment, whether we hope for success, reply to them, 'As sure as the promises of an almighty Jehovah can make it is our confidence of ultimate triumph.'" And said Paul, "Seeing we have this ministry, as we have received mercy we faint not." Read the fourth, fifth, and sixth chapters of Second Corinthians. It may be necessary to argue, explain, etc., in answer to such communications, but never write in the same strain. Letters breathing such a spirit do harm, whether written in this country or in heathen lands. And here I will take occasion to say that the members of the Board are *not disheartened*. Those that really feel interested in the cause are gratified and grateful that *so much has been done*. The Board are more than ever satisfied of the feasibility of their operations, and encouraged to prosecute them. They believe that these labors will be crowned with success. The utmost confidence is exercised in our brethren abroad. We believe them to be conscientious men—men who fear God and aim to please and glorify him. Besides, the Board consider the experience of the mission as worth much. They could not be expected to engage in such labors without committing some mistakes, and even these may turn to good account. Permit me to remark to you, Brother Shuck, that the confidence of which I have spoken is felt in yourself with undiminished strength. I trust it will more and more increase. You are our senior missionary. China may now be considered as your home. We do not,

as sometimes with regard to those who go out, entertain the fear that you may become weary in well-doing, and in despair return to this country. In many respects you may exercise a blessed influence. As an example of love, patience, meekness, discretion, and enlightened zeal you may let your light shine. It may be your privilege in a measure to shape the course and mould the character of your younger brethren who came after you. Let me encourage you to be much engaged in prayer. Drink deeply of the spirit of Christ. Aim to be Christ-like in all things. Your interest in the welfare of the Chinese, and your earnestness and energy in the work to which you have been called, are worthy of all commendation. And your experience, the period of life you have reached, give promise that your plans of action will be well matured and judicious. Pursue, then, your course, relying upon God and aiming at his glory, and you may hope for a large reward, if not in *this* world, in that which is to come. The millions of China will be given to Christ, and it may be that you may be permitted, if you reach the heavenly state, to look back upon your pioneer labors as largely contributing to this glorious result. God grant it may be so!

In this connection the following incidents may be appropriately introduced. The first shall be given in the language of Rev. C. F. Sturgis of Alabama, by whom it was kindly communicated to me:

CAMDEN, Alabama, February 20, 1872.

REV. GEORGE B. TAYLOR—DEAR BROTHER: One of our missionaries and wife had returned from the foreign field, and on returning to the Association that had sent them out complained of unkind treatment by the Board, or it may be by one or both the Secretaries—viz., your father and Mr. Poindexter. A committee was raised by our Association to investigate the whole matter, of which (if I recollect aright) I was made chairman. I think it was in the small hours of the morning when we returned to get a little rest for the next day's labors. The committee was unanimous in the opinion that no wrong had been done by the Board or the Secretaries, and dismissed the case as gently as possible. At the next meeting of the Association, twelve months from that time, Brother Poindexter was again present, and it was apparent to him that efforts had been made to create a prejudice against the Board or the Secretaries (one or both), notwithstanding the investigation above referred to. I had an important service to perform on the afternoon of the Sabbath, and was walking during the intermission in a retired place with a manuscript in my hand. Brother Poindexter, with another brother from the region where the unfavorable impression had been made, passed me and

walked on, but soon returned. Brother P. halted and addressed me as follows: "*You were on the committee to investigate the charges of Brother ——— against the Secretaries. Will you be so kind as to say to this brother what impression the reading of the letters of the Secretaries to the missionaries made upon your mind?*" I suspended my meditation long enough to make this reply to him: "I felt, Brother Poindexter, during the reading of those letters, that if that brother (the missionary) and his wife had been my own son or daughter, it would have given me the greatest happiness to know that they were receiving just such letters. The letters of Brother Taylor especially seemed more like the loving epistles of a father to his children than the mere perfunctory communications of the Secretary of the Board." Brother P. bowed and expressed his thanks for the condensed answer that on the spur of the moment (with my mind intensely occupied the moment before with other thoughts) I was enabled to give. This occurred many, many years ago, and those little grievances are all over and forgotten, but that long night spent in listening to that correspondence will be remembered; and doubtless the same impression was made upon all the committee.

The other incident bearing on the same subject is as follows: My brother, James B. Taylor, Jr., was on his way a few years ago to one of the meetings of the Southern Baptist Convention. Some great Methodist gathering was to convene about the same time, and on the train were many ministers of that denomination. My brother fell in with Rev. Dr. Cunningham, and a pleasant conversation followed. Hearing the name "James B. Taylor," Dr. C. said, "Are you a relation of James B. Taylor, the missionary Secretary?"

"I am his son. Do you know him?"

"Yes, I feel that I do know him, though I have never seen him. I was a missionary in China, and often read the letters he wrote to the missionaries of his Board, and loved him from them. Indeed, all of the missionaries at that station used to look for his letters with interest, and we all read them with delight and profit."

While the entire policy pursued in the prosecution of the foreign mission-work was decided by the Board, and ultimately by the Convention, that policy was largely shaped by the Secretary. And there was one idea which was fundamental with him—viz., the importance of instructing the churches in their

duty in reference to the evangelization of the world, and laying before them the facts of the missionary enterprise. This idea involved two others—the wisdom of a liberal employment of the best men possible as agents, both to collect money and to open springs that might be perennial; and second, the economy of a free use of the press in diffusing missionary sentiments and missionary intelligence.

In carrying out this last the Board commenced in June, 1846, the *Southern Baptist Missionary Journal*, a monthly magazine, which reached for the most part only the pastors and the leading laymen. This did not satisfy him, and he urged the issue of a smaller paper in addition, with a view to a general circulation. The result was the establishment of the *Commission*, which reached a circulation of 8000. Afterward, about 1851, both of these were discontinued, and the *Home and Foreign Journal* was commenced, the circulation of which ran up to fourteen thousand five hundred. He laid great stress upon these organs, and was ready to do anything he could to promote their interests. In his journeys and letters he appealed for subscribers, and never thought it beneath him to receive even the small amount for a single subscriber. On one occasion he assumed a pecuniary liability for the issue of one of these papers, by which he was subjected to considerable loss, so deeply impressed was he with the value of this instrumentality.

The agency system was less used than it would have been, partly on account of the difficulty of securing the right sort of men, and partly in deference to a prejudice against it, in some regions, as extravagant. This devolved on him the necessity for frequent and long journeys, in the intervals between which the correspondence and editorial work had to be attended to. Indeed, these were often carried on during those hurried, fatiguing tours. The agents employed he sought to imbue with his spirit, giving them the benefit of his own somewhat extended experience in that delicate, arduous, and important service.

The following extracts are from a letter addressed to Elder

R. McNabb, who rendered the Board effectual service in North Carolina:

RICHMOND, January 6, 1848.

Yours of the 3d instant has just come to hand, and I hasten to reply. I assure you my mind is not a little relieved by your acceptance of the agency. It has long been a settled conviction with me that whoever shall assume the agency for foreign missions in North Carolina, and *continue judiciously* and vigorously to prosecute it, will do more to promote the cause of truth and righteousness at home than any other five men can do—simply upon this principle, that he will be continually urging the great obligation to give the gospel *to the world*, and will thus call into exercise the same expansive benevolence which brought the Saviour from heaven. When the spirit of the gospel, *the spirit of Christ*, is thus exercised, *all* the great interests of the kingdom of grace will be cared for and sustained. Permit me to say that I hope your agency will be permanent. It will be important to commence with the understanding that, the Lord willing, you will cultivate this particular field for years in succession. I will make a few suggestions as to the course it may be best to pursue:

1. Endeavor so to conduct the agency as always to leave behind you a good impression. When you plead the cause of missions, in public or in private, let it be in the spirit of Christ. Generally speaking, I think it better to say but little about those who oppose missions, but take it for granted that those you address are favorable. Present such facts and arguments as will be likely to convince even the gainsayers. It is sometimes difficult to preserve one's temper amidst the evidences of worldliness and covetousness which are too apparent, and thus agents will frequently contract a sourness of spirit and a habit of scolding which produces almost always a bad effect.

2. I would suggest that you inform yourself on the whole subject of missions. Read a few of those books which will give you the requisite knowledge—"The Great Commission," by Harris, "Boardman's Life," Mrs. Shuck's and Mrs. Judson's Memoirs, etc. I will send you the *Journal*, as you desire, and perhaps some other documents.

3. I think it would be well to cultivate the field as you go. Visit every church of each Association. The Associations of the lower country it will be best to take during the spring and winter. You might propose to yourself a certain sum for each Association, and let it be known that you will try to secure it. Endeavor to provoke each church to love and good works by aiming to raise a certain amount within its limits according to the ability of its members.

4. Let your application be personal as far as possible. You will generally secure larger contributions in this way than by depending on public collections. Your own discretion, however, will decide upon these points.

5. I would suggest that you keep two or three books—one for all sums of twenty dollars and upward, paged for different amounts; another for all sums under twenty dollars; and another, or third book, for churches. When, for instance, you go into the neighborhood of a church, call upon the more wealthy and liberal, take their subscriptions upon your two first books, according to the amounts, and afterward copy under the head of the church the subscriptions you thus secure, in your third book. . . .

The first years of the Secretary's career were, in many respects, peculiarly difficult and trying. Happily, the questions arising as to the relations between the new Board and that in Boston were promptly settled, the latter retaining the property and the liabilities of the old Triennial Convention. This, indeed, enabled the Richmond Board to begin operations with a clear field and without embarrassment, but, on the other hand, from the nature of the case, they had to encounter all the obstacles connected with originating a new enterprise, aided only in a very general way by the experiences of other Boards, including that to which the support of Southern Baptists had been given. Necessarily, many perplexing problems arose which have since been definitely settled. These problems were sometimes so practical in their bearing that a mistake in their decision on the part of any who were concerned was very troublesome. Then, too, much hard, painful foundation-work was to be done, both at home and in the mission-fields. All this, of course, laid heavy responsibility on the Secretary, and taxed severely both his mind and his heart. It could not be otherwise, for, with all the earnest and wise co-operation of the Board, such an officer must be to the whole enterprise which he conducts what a pastor is to his church. Indeed, while he and the Board were ever at one, it was sometimes necessary that he should, in a manner, stand between the Board and the missionaries, or between the missionaries and the Baptist public, or the public and the Board; and much of the brunt and burden had to be borne by him single-handed and alone, while trials to the Board or the missions most tenderly touched his heart and tried his faith.

And it pleased Providence that the early history of the

Board should be marked by disasters and discouragement. "The young, ardent, and devoted Clopton had just begun to speak in the language of the Chinese, and by his amiable disposition and courteous manner had secured the regard of the natives residing immediately near him, when he was suddenly arrested by the hand of death."* Following close upon this afflictive event came the sudden death, by drowning, of Dr. J. Sexton James and his wife, as they were on their way to Shanghai. Two valuable missionaries in Africa also died, besides the devoted Goodale, who went out with Bowen as a pioneer. Then, Mrs. Whilden died, and the missionaries suffered from sickness. But even the deaths of these dear missionaries were, in some respects, less depressing than the necessity for the return of several others to this country.

Serious obstacles to the prosecution of their work were also met by the Board in the course pursued by one† of these missionaries, whom, after bearing with him for years, they were compelled to dismiss. Besides coming into collision with the Board and the other missionaries, he succeeded, for a considerable period, in arraying many brethren, especially in the West, against the Board. This whole matter, with others kindred to it, though less serious, demanded, on the part of the Secretary, the exercise of great patience and meekness, combined with wisdom and firmness. Besides the correspondence thus rendered necessary, he took several journeys to have personal interviews with brethren and disabuse their minds, and in some cases whole nights were spent in these interviews. It was to him, with his simplicity of heart and purity of character, a peculiar trial to be so long and intimately connected with such difficulties, and at times to be the subject of personal suspicion or complaint, if not abuse. But these storms were weathered, and he came out unscathed, and, in common with the Board, fully vindicated before the Southern Baptist public; but he once said that during this period he would sometimes receive letters which would so overcome him that he could not pro-

* Fourth Annual Report.

† Rev. I. J. Roberts.

ceed in their perusal without falling upon his knees and securing special strength.

One other matter may be mentioned. He was hopeful in spirit, and always spoke words of cheer both to his brethren at home and to those abroad. But at times he suffered much solicitude with reference to the pecuniary support of the missionaries, and cherished so close a personal sympathy with them in their sufferings and privations as in some good sense to share them; and he did this all the more intensely because he could not help seeing that so few bore the missions and the heathen on their hearts. Borrowing Carey's well-known figure, it may be said that he held *hard* to the rope which held those whom he had helped to let down into the well, so that he often felt the strain upon mind and heart.

Added to all, these earlier missionary labors of the Foreign Board, especially in China, were not crowned with large visible success; and as multitudes at home were quite ready to be disheartened, it became him who was the connecting link between the missionaries and the public to keep up a brave heart and to utter no mere feigned words of hope for the future. This he was able to do, and all his letters and addresses and reports declared that while painful trials and long delays might be met, trying both faith and patience, ultimate success was as certain as the promise of God. His fourth Annual Report to the Convention closes with this language: "It would be unwise to expect a successful issue of our labors without the expenditure of much thought, time, and money. We have before us *a great work*. It will be remembered that our missions are from four to twenty thousand of miles distant, that difficult languages are to be acquired, and long-venerated institutions and superstitions are to be overthrown. Then, our missionaries are men of like passions with ourselves. They are subject to all the infirmities of human nature, to errors of judgment and despondency of spirit, to weariness, sickness, and death. Will it be otherwise expected than that years must elapse and much preparatory work be performed ere there shall be a general turning to the Lord? This has been the experience

of all mission Boards. One of the most judicious missionaries in China presented it as his deliberate opinion that 'fruit should not be expected too soon.' . . . In carrying on, then, the enterprise we have commenced, it will be needful to exercise much patience and faith. We must labor on, imparting liberally of our time, influence, and money, knowing that in *due season* we shall reap, if we faint not."

Animated by sentiments like these, he was himself able to labor on calmly and joyfully. Nor did God leave him and his coadjutors without tokens for good. From the first, the African missions yielded some fruit; and even in China, while as late as the fourth Annual Report of the Board no converts could be reported, some encouragement was found in the fact that the Chinese were listening attentively to the preached gospel, and eagerly reading the tracts distributed, and that a few were inquiring after the way of life; and in the *next* report (1850) occur the significant words, "During the year three Chinese have been baptized." At Shanghai, especially, things were beginning to wear an encouraging aspect. A large hall, situated on one of the best streets within the walls of the city, had been fitted up, in which every Lord's Day three different services were held, and four during the week. A pleasing picture is also given by one of the missionaries when he says, as quoted in this report, "The Kong Shoo Dong (the hall just mentioned) looks well when lighted up, and I am sure it would much encourage our brethren in America could they just peep in upon our meeting, and behold literally hundreds of heathen seated together and quietly listening to the preaching of the glorious gospel." It must be remembered, too, that this place of worship was in addition to the large and substantial chapel built by the funds collected by Mr. Shuck, and located near the great heathen temple of the city.

It was also an encouraging fact that the missionaries at Shanghai had established a station a few miles in the *interior*, and had found the people cordial and apparently eager to hear the gospel. This was the more gratifying, inasmuch as it was the very first case in which any Protestant Board of missions

in the world had held property and gained a permanent footing in the interior of China. It also indicated what might soon be done on a larger scale.

Evidently, even in China, a beginning was making, and a few drops were telling of the showers which have since fallen, and the richer ones which are yet to gladden our hearts.

Moreover, the Yoruba mission, not indeed without trials, yet with rich promise, had been inaugurated.

[From his Diary.]

August 3, 1846. Arrived home after a tedious and fatiguing journey. Found that my dear mother was much worse than she has been for some time. All my own beloved family well, thank the Lord!

4th. Went out to see my dear mother—found her very ill. Her mind was peaceful, though she said but little. She seems ready to commit herself to him in whom she has trusted. She referred to the time of her baptism more than thirty-eight years ago. I believe she is only waiting for her dismission. Oh that I may be prepared to live more supremely to God!

7th. Was called before day to see my mother die. Though she could not see or speak, she knew my voice, and indicated by indistinct articulation and by the motion of her hands that she understood what I said. She seemed to suffer much, but the struggle with the monster death was soon over. She rests in the arms of Jesus.

8th. Followed the remains of my dear mother to the dark, cold grave, and yet so assured was I that she lives in the presence of Jesus, and so distinctly could my mind behold her among the glorified there, that I could scarcely realize the fact of the committal of the body to the earth. May this event be sanctified to my good!

October 16th. Met with the North Carolina Baptist Convention. Preached from Psalm cxix. 160, "Thy word is true," etc., the Bible sermon, by request of the Society.

17th. This has been an interesting day to me. Delivered addresses on foreign missions and Sunday-school efforts. Brother Yates, expecting soon to sail for China, delivered an address. North Carolina is awaking from her slumbers.

18th. Preached with much freedom. In the afternoon heard Brother Richard Furman; at night attended the ordination of Brother Yates—delivered the charge; an interesting service.

24th. Preached the funeral of Mr. ——— of ——— county. How unwise to postpone concern for the future world until a dying hour! This friend was restless and wretched in view of the world to come.

November 6th. Left home for the South, the rain falling in torrents. To be so often absent from home is truly a cross, but as a Christian, and especially as a minister, it becomes me to discharge duty at ever so great a sacrifice.

29th, Mobile. Preached three times to-day, and took collection for foreign missions.

30th. Spent most of the day in making collections; an hour also in adjusting a difficulty. By the help of the Lord, succeeded.

December 3d. Left Montgomery quite early in the stage for Talladega, in company with a soldier. Learned much respecting the exposure and sufferings of the army in the Mexican war.

4th. Spent the preceding night, until just before day, in the stage, passing over a rough road. Much exhausted. Stopped at Weokaville.

5th. Rode over to the house of Brother O. Welsh. Accompanied him to a funeral; spoke at the grave. Everywhere men die. The judgment hastens. O Lord, prepare me for its scenes by a life of faith and devotion!

12th. Reached Barnwell, South Carolina. Found the South Carolina Convention in session.

18th. Reached home. Thankful am I to my heavenly Father for his preserving care to me and mine. He is good to me. This day engaged from morning until night in preparing instructions for the missionaries. The designation of Brethren Shuck, Tobey, Yates, and James took place at the First Church at night. The services truly interesting.

[Letter to his Wife.]

RODNEY, Miss., Nov. 24, 1846.

Though eleven hundred miles from you, my thoughts are ever and anon directed homeward, and while I cannot enjoy the society of her I love, it is a satisfaction to indulge a remembrance, to be united in strong feeling, and to find that feeling more excited by separation.

Having reached the terminus of my journey, I am now retracing my steps. The Mississippi Convention met at Fellowship, ten miles from this town. It was a pleasant meeting. Brethren Hinton, Holman, Lindsley, and myself have just taken the steamboat on our way to New Orleans. On our way from meeting last evening we were overtaken by one of the heaviest rains I recollect ever to have seen. The water descended in sluices, accompanied with wind, and almost all the company were wet thoroughly. Brother Holman and I, being in a covered buggy and holding an umbrella in front, somewhat escaped, though we were not by any means in comfortable circumstances. We have just heard of the collision of two boats (the Sultana and Maria) just below, which re-

sulted in the total loss of the latter, some forty or fifty persons being killed. I mention it, lest you should hear of it and be uneasy.

I met with Brother Micou at the meeting, and other friends who seemed delighted to give me the hand of welcome. Yesterday, when it was announced that Brother Holman and I must leave, it was proposed to sing "Blest be the tie that binds," and to give us the hand of farewell. It was a melting season. We had also at Sister McGill's this morning an affecting time, many of the disciples of Jesus being present. . . .

[To his Wife.]

STEAMBOAT GLADIATOR, Nov. 8, 1846.

. . . . In some respects it has been a peculiar cross to be away from home at this time. My dear children having just put on Christ in baptism, it would have been gratifying to me to be a while with the family; and besides, the interesting meetings in progress had engrossed my heart, and I found it painful to break away. I hope, however, they will continue until I return, and with increasing power. It will be important to keep them up even after Brother Fuller leaves. Many, I trust, are yet to step in while the waters are troubled, and to rejoice in their healing efficacy.

While I am away I hope you will keep up family worship as usual. Remember me, as I know you will, at a throne of grace. It is a pleasing thought that instead of one there will be several to think of me in prayer. I know that God hears the supplications of his people, and that he will answer. While you think of me personally, remember the cause I plead. God pleases to use means in the accomplishment of his grand designs, and I wish to leave no agencies unemployed; but, after all, these instrumentalities will be utterly ineffectual without the divine presence and blessing. Pray that God would guide his servants in all their plans, and make them successful to his name's praise.

I shall not forget you. Every day will I seek God on your behalf. This morning, while I was kneeling before him, I thought of you at the Sunday-school, and besought him to bless you. I hope that you will have grace to serve the Lord acceptably, and that a humble trust in his faithfulness and mercy will be continually exercised. The children, who have become, as I trust, members of God's family, will now relieve you of something of the care and labor incident to your position. . . .

Early in 1847 we find him at the North to secure passage to China for Messrs. Shuck, Tobey, James, and Yates and their families. He was subjected to the most annoying delays and disappointments, being detained on this business nearly six weeks in New York and Boston.

[To his Wife.]

BOSTON, February 20, 1847.

. . . . By invitation several times repeated, and very cordially, I went out with Mr. Peck to Andover last night amid a heavy storm, and arrived at dusk. His wife is a charming lady, a Congregationalist, and the daughter of Mr. Farrar, who has been Treasurer of the Theological Institution for forty years. Mr. Peck keeps house, and the old people board with him. I spent a pleasant evening, receiving much valuable information and interchanging thought with the family. Mrs. Peck is a great-granddaughter of Jonathan Edwards. This morning I shaved by candlelight, and was down to family worship at half-past six o'clock. After breakfast I walked through the snow to look at the town and the institution buildings, rendered so sacred as the spot where hundreds of the best men of our land have received their theological training. Here Judson and Rice passed through their course of study. Here nearly one hundred missionaries have been prepared for their work. I passed through the principal building, the library, etc., etc. There are fifteen thousand books in the library. At nine o'clock I left Andover, and upon reaching the city met A. He proposed to walk over to the new house of the Federal Street Church. It is a magnificent building for the cost and compared with most houses of worship belonging to the Baptists. It is pure Gothic, with painted windows, and will doubtless attract many of the higher order of society. But I am inclined to think if your good dear mother could arise from her tomb and speak, she would say that such a building was not altogether in keeping with the simplicity of primitive times, and but little suited to create in the bosom of its occupants that devotional spirit which is alone acceptable to God. I cannot myself but consider the tendency of things in many respects, even among Baptists, as toward antichristian Rome, especially in the external grandeur of houses of worship and the forms of religious service. I even prefer the comfortless log houses of some of our backwoods, and the comparatively inharmonious songs of thanksgiving we sometimes hear in the country, because I believe there is more of that sincerity and humility which is pleasing in the sight of our heavenly Father. . . .

This morning I have had much reflection on the great work in which I am engaged as a leader of our churches in the South, and tremble at the responsibility of my position. I am ready to say, Who is sufficient for these things? The work is great. Millions of human beings are without the gospel; the means are in the hands of the churches, and these means are to be made available. The work is to me a pleasant one, and yet I constantly feel that the chief difficulties I have to surmount are to be found in my own heart. I need a more elevated piety, more simple-hearted love to him who came to save men, and am ready

to plead with the Lord to increase the fervor of my devotion and to increase my qualifications for the great office I am required to fill. He will, I humbly trust, give me a heart to labor in a right way and in proper spirit. . . .

[From his Diary.]

1847, February 8th. Left in the steamer for Boston. Passed in the night near the spot where the Atlantic was wrecked. Here my esteemed friend Dr. Armstrong* found his passage to heaven. *There* he doubtless rests from his labors. May I always be ready! Lord Jesus, be thou my portion and my Saviour! Thou art my only hope; make me wholly thine.

9th. This morning arrived at Boston at five o'clock in safety. The Lord kindly permitted a pleasant passage through the Sound. I wish his guidance in the important question of a passage for our missionaries. He alone can lead safely to proper conclusions. May his presence and blessing be enjoyed while I am here, that I may effectually glorify him!

10th. Still in suspense in regard to a passage for our missionaries. I find myself in an untried position, and one which requires no little wisdom to fill. If I am not in the enjoyment of a direction from above, I cannot succeed.

13th. To-day engaged the passage of our missionaries in the Ashburton, to sail on the 25th.

14th, Sunday. Preached at Wenham at eleven and at half-past one o'clock, the pastor, Mr. Keeley, absent. Returned to Beverly and heard Mr. Samson preach. Made four visits, conversed with several on the subject of religion, and prayed with three families. Pleasant day to me.

15th. Returned to Boston quite unwell. Found several letters to answer. Endeavor to improve my time profitably, but long to be at home.

21st. Preached at Beverly and Salem. Heavy snow-storm.

27th. In a heavy rain went to the dépôt to receive our missionaries, who left New York this morning. Waited until eleven o'clock P. M., but they came not. Returned home wet and weary.

28th. Preached at Bowdoin Square and at Mr. Hague's church. Unwell all day, suffering with hoarseness and from the effects of a piece of ice falling upon my head from a six-story building.

March 1st. Still unwell. The missionaries arrived yesterday morning, having been detained by the storm on the Sound. Mrs. Yates is very sick, and may be detained in this country a while.†

11th. The Ashburton sailed this day; wind fair. A crowd upon the

* Rev. W. J. Armstrong, D.D., Corresponding Secretary of American Board of Commissioners for Foreign Missions.

† Mr. and Mrs. Yates were compelled to defer their embarkation for several months.

wharf witnessing the departure. May this precious freight be borne safely on, and he who holds the winds in his fist permit his servants to pass to the field of their labor, and long may they live to proclaim Christ, and him crucified, to the perishing heathen! Left Boston in the afternoon.

15th. Arrived at home. Thanks to my heavenly Father! found all well. I have been for weeks emphatically a pilgrim, and the delights of the family circle I more than ever know how to prize. God has been my Defender, and now permits me to see those dearly-loved ones from whom I have been so long sundered. May I be renewedly devoted to him!

June 23d. A young minister, the son of an aged pastor, having entered the pulpit after completing his studies in a self-confident spirit, found himself embarrassed, and was compelled to stop before he had gone through one-third of his sermon. Mortified and humble, he came from the pulpit bathed in tears. His father, looking him in the face, said, "My son, if you had gone up as you came down, you would have come down as you went up."

July 28th. Two difficult things: 1. To speak of one's self without vanity; 2. To speak of others without slander.

[To his Wife.]

HERNANDO, MISS., November 11, 1847.

. . . . While at Memphis, Brother Holman and I remained at the house of Brother Gayle, and were very kindly treated by the family. I knew Sister G. when I was a boy. She says she heard my first sermon. It was to me pleasant to be with this family. We came here yesterday. As soon as I arrived, the brethren insisted that I should preach the introductory sermon in place of our dear Brother Hinton. It was to me an affecting consideration that when we parted, having attended this very Convention, he was vigorous and gave promise of long life, and *now* he is in his grave! I have just returned from the meeting, having preached the sermon from the words, "The field is the world." Some enjoyment was found in the presentation of the subject. We are likely to have a good attendance, though it is raining and quite cold.

I mentioned in my last that I had seen Brother Witt.* Brother Holman and I succeeded in procuring a passage for him and his family on board a fine steamboat. We saw them safely on the boat. They were very comfortable. The whole family, ten in number, with three horses and two carriages, were taken for twenty-five dollars. . . .

The region in which this meeting is held was but a short time since almost wholly unsettled. The town of Hernando contains eight hundred

* Rev. Jesse Witt.

inhabitants, and yet nine years ago it was a wilderness. Brother Dockery, with whom I am staying, says that deer and wolves have been recently killed near his house. The whole of this is a splendid country. The primeval forests, in all their majesty, are here for miles to be seen. Trees of immense size cover the earth. But these forests are fast yielding to the advance of immigration. Settlers are coming in, and immense fields of cotton appear where but a year or two since few families or none were ever to be found.

I hope soon to be retracing my steps. The farthest point on my journey is now reached. The next meeting to be attended is the Alabama Convention. Happy shall I be once more to reach my family and home! It is to me a painful privation to be so long detained from those scenes which are more than any others endeared to my heart. I think I know how to prize in a higher manner than ever those happy relationships which exist in the domestic circle. My wife and children are more than ever loved. Toward the city of our abode, where are to be found so many dear friends, my thoughts and desires are continually tending. The same class of feelings I would also cherish in reference to my eternal home. How many loved ones have passed into the skies! What blessed relationships now bind me to the heavenly world!

[To his Wife.]

GREENSBORO', Ala., November 15, 1847.

If variety be the spice of life, then has mine for several days past been well seasoned. As I know not how I can better interest you than by a reference to my journey to this place, you shall have the principal incidents as they occurred.

When I last wrote you the meeting of the Mississippi Convention was in progress. It was up to the time we left an interesting occasion. All the various objects of Christian benevolence were brought up and considered, and the collections were liberal. About eight hundred dollars were received by me for foreign missions. It was quite a pleasure to meet Brother Legrand W. Wilson and several of his family. His brother's daughter, who was a little child and has sat upon my knee many a time when I resided at "Poplar Vale," in Dinwiddie county, is now living at Hernando, and has a family of five children. I took dinner with them, and was exceedingly pleased with the interview.

On Monday morning, after breakfast, Brother Holman, Brother Haynes, and I started from Hernando, that we might meet the Alabama Convention. We had a buggy and a Jersey wagon, traveling over a rugged road, and expecting to reach Holly Springs before night. After traveling twenty miles, in going down a steep hill, the little

wagon lost one of its wheels. There we were in the midst of the wilderness with no axe, hammer, or even a piece of rope, with which to repair our vehicle. What were we to do? Some suggested one thing and some another. At length it was determined that a tree must be cut down, and yet we had nothing but a jack-knife with which to effect it. At length Brother Holman climbed up to the top of a small tree, and taking hold of the upper branch, he threw himself off, thus bending it to the ground; the rest then caught hold, and one with the knife began to whittle at the lower end. After much effort it was cut off, all the limbs were cut, and we took it on our shoulders, put it under the wagon, raised the wheel, and hoped by taking hold that the wheel would last until we reached the next house, but the wheel would come off. Then Brethren Holman and Haynes took the buggy and drove on to find a blacksmith, leaving me with the two boys to take care of the trunks. I determined still to get on if possible, so I called the boys to my help, and we tied up one side of the wheel with a hickory withe, and putting one end of the small tree under the wagon and the other on my shoulder, I told the boy to drive on. Thus we passed on, preventing the wheel, locked as it was, from dragging the ground. Just before we reached the house we met Mr. Haynes coming with a fence-rail on his shoulder and an axe in his hand. Mr. Holman had gone on foot about a mile and a half to secure a blacksmith and another vehicle. We waited at the house until nearly sundown before Mr. Holman returned with a small Jersey wagon. There was not room, however, for five of us and our trunks in the two conveyances, so that by turns one was to walk. We reached Holly Springs between eight and nine o'clock, quite weary. . . . After a few broken slumbers we were roused at four o'clock to start in the stage. It was a cold, frosty morning, and our road was rough, but a cup of coffee, not the very best, a little after sunrise, made us forget all. Finding that we were to be out in a miserable two-horse stage for two more nights, we concluded to secure some other conveyance, and after some difficulty found a large Jersey wagon to bring us on to Greensboro', eighty miles, for thirty-five dollars. It was well we adopted this course, for shortly after we started it began to rain and continued for twenty-four hours. . . .

[To his Wife.]

FORSYTHE, December 1, 1847.

. . . . It may not be uninteresting to hear of my progress to this place. Leaving Greensboro' on Wednesday last, I came on to Marion. The Convention did not adjourn until about midnight, and I was up before day, so that when the village was reached, about one o'clock, I was very weary. It was necessary to see a number of persons in refer-

ence to the mission, and about ten o'clock at night I rode out three miles to General King's, to be ready for the stage. All had retired to rest. Cold and tired, I threw myself upon the bed and slept soundly. The next morning, before day, I was up, shaved by moonlight, and had just finished when the stage drove up. It was about to leave me, and in my hurry to pack up I left my watch—a thing I had never before done—and did not miss it until several miles had been passed. Although I have not the trouble of winding it up and taking care of it, yet I should like to obtain it again. Traveling all that day, I found it very cold, and arriving at Selma, I bought a blanket. It was well I did, for I was alone the whole night in an open stage, reaching Montgomery about daylight. After a hasty breakfast I took the cars for Auburn, about sixty miles. Arriving at that place at twelve o'clock, I took an outside seat on the stage again, and rode until midnight. It was a cold, bleak night, snowing several times, and so benumbed was I at times that I was almost without feeling. I stopped at La Grange, and having warmed went to bed, but was so cold that I slept but little. After breakfast I went to Brother Dawson's, the pastor of the church, and to my great joy found Brother Mallary there. My hands were so sore that I could not with comfort write the whole day. On the next day (Sunday) Brother M. preached in the morning, and in the afternoon I preached to the colored people, and at night to the white congregation. About midnight I was to take my place again on the stage, but it was full, and I was compelled to wait until the next.

[To his Wife.]

AUGUSTA, December 9, 1847.

. . . . Thank you for the copy of Mr. Peck's letter. He is a good man, and his sympathy, I know, is sincere, as it is highly prized. The letters from our missionaries are afflictive in their character. They must have passed an unpleasant time on board the Ashburton, as I feared they would. In the captain I am disappointed. He appeared to be an amiable, gentlemanly man. Mr. ——— is, as I supposed, possessed of a hard soul. I should hardly think my life safe in the hands of such a being if a few dollars were at stake. You may be sure I cannot but feel solicitous in regard to the future, both as it respects the health of the missionaries and their exertions upon the field of labor. As Brother Peck suggests, I am expecting in some respects to pass through a painful discipline, but it will all be right, and in the result will appear to have been necessary. If I can only be kept in a right spirit and pursue a right course, all will be well, and upon God I am dependent for grace to guide these affairs with discretion. So far as I had any thing to do with the Ashburton, my conscience is at ease, and none, I am sure, could blame me or the Board. . . .

[To his Wife.]

BLACKSVILLE, December 11, 1847.

. . . . My mind is not a little relieved to learn of the safe arrival of all the missionaries, and the improvement of Brother Percy's health. I could not but fear that the next news would apprise us of his death, the allusions to him having been of a gloomy character. If it please the Lord to spare him, it will be an occasion of devout thanksgiving. I regard him and his wife as eminently adapted to the work upon which they have entered. Brother Clopton's death is a heavy blow to the mission, but it is all right. God intends it, I trust, for some valuable end; indeed, there is but little doubt of it. . . .

You refer to your experience in spiritual things; I can sympathize with you. My own heart I find to be impure and callous, and feel my pressing need of the blood of atonement to cleanse me from sin. Earnestly do I at times thirst after God, and then again the world and its vanities obtain an influence. I can only cast myself upon the fullness of the Son of God, who loved me and gave himself for me. To him would I look. Let us both look to him. He can help, he can save, and his readiness to help and save is equal to his power.

Last night I preached from the words, "He that believeth on the Son hath everlasting life." It was to me a pleasant season. It was to a large colored congregation. The house is their own—an excellent building, about ninety feet long, with galleries all around, and good pews, painted and finished in good style. They have more than one thousand members, and stand well in the community. Recently they have lost their pastor, a venerable colored man, highly loved by all classes, both white and black. His remains lie buried in the yard of the church, having over them a beautiful and large marble monument, placed there by the citizens of Augusta. He is succeeded in the pastorate by another colored man. You would have been delighted and affected to have seen the immense congregation listen to the word with eager attention, and then, when prayer was proposed by Brother Brantly, to see so many coming forward, with tears rolling down their cheeks, requesting to be remembered. Before we closed I told them if any wished to contribute to the African mission they might place their money on the table, when about seventeen dollars were given. It was one of the most pleasant times I have enjoyed.

[From his Diary.]

1848, September 25th. A committee of Fourth Church, Richmond, called with a unanimous request from that body that I would give them all the time possible in consistency with my obligations to the Board. This church I desire to see rising from its low condition and being blessed of the Lord. But what can I do? Lord, direct, oh direct me!

26th. Preached at Fourth Church, Richmond.* This afternoon a committee of the Third Church of this city came to announce the decision of that body, inviting me to the pastorate. My mind is perplexed. Ought I to resign my place in the Board? It seems at present unadvisable. Can I give the church due attention and yet retain my position? I fear not.

27th. What shall I do in reference to the call of the churches in this city? I desire to do right. If I can find the path of duty, it is my wish to pursue it. Oh for divine guidance! Jesus Christ I would serve, him would I obey. If he will take me by the hand, gladly will I follow. Blessed Saviour, lead me!

29th. Having decided that I ought not to leave the secretaryship, and finding that many of my judicious brethren think the responsibility of serving both the Board and the church would be too heavy, I believe I ought to give a negative answer to the call of the Third Church.

October 4th. Left for New York to superintend the embarkation of Brother Whilden and family. Traveled the entire day and night.

5th. Arrived at New York about twelve o'clock. Saw Brother Whilden, and commenced to arrange for his departure. Prayer-meeting at Brother Cone's church at night; the season pleasant and impressive.

6th. Continued efforts to arrange for the departure of the missionaries.

7th. To-day selecting books and writing letters on behalf of China mission.

8th. Preached from 2 Cor. xi. 23-28 at Tabernacle Church. At night engaged in missionary meeting, at which Brother Whilden and I addressed the congregation. Afternoon, heard Brother Whilden preach an excellent sermon.

9th. Busy all the morning arranging for the departure of missionaries. United with Mr. Lowrie, Secretary of the Presbyterian Board, and other ministers, in religious services on board the Valparaiso. Brother Whilden and wife, with five other missionaries, sailed about two o'clock P. M.

10th. Writing all day to China, letters to be sent by overland mail.

[To his Wife.]

BALTIMORE, September 5, 1848.

. . . . Lest you should hear exaggerated accounts of the accident on yesterday, I concluded to drop you a line this morning. Just before we reached the city the train ran over a cow. The locomotive and baggage-

* For months after he preached for this church whenever his engagements allowed. Subsequently the interest here became the Leigh Street Church, now so flourishing and efficient a body. For several months also he, in connection with Rev. R. Ryland, supplied the pulpit of the First Baptist Church while they had no pastor.

cars passed on without being thrown off; the next car, full of passengers, was thrown violently over, and was only prevented from going down quite a declivity by the telegraph-posts. The wheels of the first car remained on the track, and the second car passing over them, the whole floor was broken in, producing a wreck of the car. This also was full of passengers. The third and fourth cars came in collision with the first car which was thrown off, tearing away the windows and upright posts from one end to the other. The last car was also injured. The fright of the passengers was great. Nothing but screams for a few minutes were to be heard. Not a life, however, was lost nor a limb broken, though many were much bruised. It was a most remarkable escape from death. We all felt it to be so on leaving the cars and beholding the general wreck. The passengers in the car which was turned over could not be taken out for some time. We had more than two hundred persons with us, and, strange indeed, all were preserved. An almighty Arm protected us. I find myself called upon to praise anew my gracious Deliverer.

[To the Same.]

MONTGOMERY, Alabama, November 19, 1848.

. . . . We have here a beautiful bright morning, but very cold. It must be more so in Richmond. You will, I trust, enjoy the influence of the beams of the Son of Righteousness to-day, warming and cheering your heart. With me it is pleasant to contemplate the love of God in Christ, and while away from those I regard above all others on earth my chief joy is found in the hope that I may, in some little measure, contribute to the glory of his name. His kingdom must spread and become universally prevalent. May I but be the means of advancing that kingdom, I shall be satisfied to suffer and labor. And yet how little have my zeal and conscientious devotion to his cause corresponded with his great compassion and sacrifice on my behalf!

“What have I done for him who died
To save my wretched soul?”

[Extracts from Diary.]

1849, December 31st. During the year 1849 have delivered one hundred and forty-one sermons, besides addresses on missions and other objects connected with the spread of the Redeemer's kingdom. In view of all, though I have aimed to please and honor him, so much imperfection appears that I have only reason to be ashamed, beg forgiveness, and to look to his cleansing blood for acceptance. If spared through another year, I pray for wisdom and grace to serve him more faithfully. Lord, help!

1850, January 2d. Numerous letters received to-day from Africa. The missions in an encouraging state. God is blessing the labors of our missionaries; his name be praised. When shall the true light shine all over that land, so long desolated and cursed? On its behalf God will arise. Many will go forth to preach the pure word there, and thousands will rejoice in it.

4th. Until after eleven o'clock at night engaged in a committee on the African mission, being the second night this week spent on the same business. The responsibility involved in these operations is of the most serious nature. Wisdom from above is needed. Without this the best concerted plans will be foolish and abortive.

23d. Left for Norfolk. Saw several emigrants on their way to Liberia. Gave to them advice in reference to their future course. Found a home for them upon their arrival at Norfolk. Heard Brother Tiberius Jones preach, and afterward addressed the congregation on the subject of missions.

24th. Busy all day until eleven o'clock P. M. in preparing for the shipment of packages for our schools on the coast of Africa. The packet will leave on Saturday. Had profitable conversation with a Christian circle on spiritual topics. Saw and advised with the Liberia emigrants.

February 1st. At twilight visited a sick brother, conversed and prayed with him; also a young lady who professes to be born of God. After this attended a meeting of the Temperance Board.

17th, Sunday. Preached at Penitentiary, nine o'clock; First Church at eleven A. M., a funeral at half-past two P. M.; Fourth Church, four P. M. Administered communion at Fourth Church. Attended First Church at night. Heard Mr. Bonhome preach, and Chun, a converted Chinese, make a few remarks. Visited two families.

18th. I cannot but hope that the convicts addressed yesterday will be benefited. They listened with earnest attention, and in some instances with feeling. God of grace, restore these outcasts. Make them the trophies of thy recovering mercy. Thou canst save them.

April 7th. Preached at First Church, Penitentiary, Fourth Church; also the funeral of Mr. F.'s child. Attended concert of prayer at First Church at night.

CHAPTER . XI.

IN the summer of 1850, Mr. Taylor became the subject of an illness remarkable for its severity and duration, and interesting as the occasion of the mental exercises through which he was called to pass. It was nearly a year from his first attack till his complete recovery, though within that period much labor was performed by him. Indeed, his eagerness to be at his work probably caused the frequent relapses which he suffered. For a considerable period his life was utterly despaired of, and on one memorable morning his children were summoned from Sabbath-school to see him die. He had been so recently a pastor of two churches in the city, and so identified with the others, that the prospect of his death produced even a profounder local impression than did the same cause produce twenty-one years later. The entire community was deeply affected, and prayer was made to God continually, there and elsewhere, that God would spare his valuable life. He himself always believed that it was in answer to prayer that his days were lengthened, as in the case of Hezekiah—that he was truly prayed back again to life from the very verge of the grave and the spirit-land. He ever after referred to that sickness as one of the great eras of his life. He never did entirely recover from its effects. Not only was one of his hands partially paralyzed, but he never was quite as strong or possessed of as much elasticity as before. His family physician so thought, and said on the day of his death that he never had been perfectly well since his illness in 1850. But whatever he may have lost in vigor was no doubt quite made up to him in increased mellowness of soul.

During this period he would frequently compose lines ex-

pressive of his own feelings. Some of these effusions will be inserted, as illustrating his character and his state of mind at this time. Many of his remarks were also taken down as they fell from his lips, some of them being made in conversation and others in the form of soliloquy. Once he said feelingly, "God is good. But for God's goodness what a dark world would this be! How gloomy and hopeless life! It is God's goodness which makes every joy sweet and corrects every evil. His goodness angels love to contemplate. It is that which makes heaven happy. Oh that I may praise it in that world where I may better understand and feel it!"

Looking from his bed out upon the sky and the trees, he admired their beauty, and said that they reflected the goodness of their Creator. He said he was very happy—that the leaves on the trees were numerous, but the mercies of God were far more numerous. When friends would call, if able to talk, he would bear testimony to the goodness of God and the blessedness of trusting him; and if they were unconverted he would urge them to love and serve him. Indeed, much of the time his soul seemed filled with a sense of the goodness of God and the grace of the Redeemer.

[From his Diary.]

October 25th. Quite well in the morning. Excited during the day composing lines for J.'s birthday; felt very feeble in consequence.

December 1st. Went to Bruington. Heard Brother Bagby from Romans v. 14: "Who is the figure of him that was to come;" an excellent sermon. Spoke about five minutes myself. It was to me a heavenly season, it being the second time I have been to the Lord's house since my sickness. It was a rich privilege.

2d. Quite sick; did not sit up an hour all day. How frail I am, a worm "crushed before the moth." But the living God is my portion; heaven is my home. I need not repine. I cannot, will not fear.

3d. Though almost prostrated, I am relieved from pain, and my system is brought back to its proper balance. Lord, transform me more and more into thy image. May every shock this mortal tenement receives endear to me the more the building prepared on high!

11th. Board-meeting at my house. Wrote two or three letters. Am far from being well, as indicated by the prostration attendant upon the

least mental or physical exercise. Patiently would I wait upon the Lord. His will be done!

13th. Still feeble. How long I shall remain in this condition no one can predict. Lord, help me to exercise becoming patience beneath thy mighty hand. Made one or two calls on Christian friends.

14th. It is sometimes doubtful whether I shall be competent to continue the laborious services of my present position as Secretary of the Board. I wish only to know the Lord's will. May I not be suffered to mistake! Called at Brother Wortham's.

25th. While the younger children are enjoying the holiday season, it is unlike our usual Christmas. J. is away, F. confined to the bed, my dear wife is almost worn out with toil, and I am scarcely fit for any social intercourse. But it is all right.

29th. In the afternoon attended Third Church and heard Brother Gwaltney. Met with a number of the brethren and sisters, who gave the warm grasp of Christian affection, welcoming me to the privileges of God's house.

30th. Am much prostrated this morning, feeling the effects of yesterday's excitement at meeting.

31st. This has been an eventful year to me. Nearly six months I have been mostly laid aside by sickness. God has laid his hand upon me, and I have been brought low. Still he has been good—in a thousand forms has his goodness been revealed. Profitable do I hope this discipline will be. If I can be made a holier and more useful man, it will be indeed good that the affliction has come upon me. May it be so! Lord, sanctify to me the trial through which I have passed.

LINES COMPOSED ON HIS SICK BED.

Jesus shall be my hope and joy,
Though all the powers of earth annoy;
His name I plead before thy throne,
His blood and righteousness alone.

My sins of crimson hue are seen,
My heart corrupt, debased, and mean;
Upon me lay a fearful load
Of guilt and wrath—the wrath of God.

But Jesus came that load to take;
He meekly bore it for my sake;
For me he suffered, bled, and died,
Then rose on high, the glorified.

For me on high he now appears,
 And now are quelled my guilty fears;
 I see him there, my Brother, Friend,
 Whose love can show no change or end.

For condescending love like this,
 For such salvation, hope, and bliss,
 Shall not this grateful heart accord
 Its every power to Christ the Lord?

The sacrifice, though poor, I give;
 For him I toil, to him I live;
 And when life ends his praise I'll swell
 In heavenly worlds where angels dwell.

LINES COMPOSED ON HIS SICK BED.

My soul, oppressed with grief,
 Before thy footstool lies;
 When shall I find the sought relief?
 When wilt thou hear my cries?

My sin and folly, Lord,
 Have sundered thee from me;
 Strangely have I forgot thy word,
 Strangely forgotten thee.

But wilt thou not forgive,
 And give me joy and peace?
 For Jesus' sake may I not live,
 And find from guilt release?

Before the throne appears
 My Advocate and Friend;
 My sins I mourn with bitter tears;
 Lord, now deliverance send.

My soul, oppressed with grief,
 Before thy footstool lies;
 When shall I find the sought relief?
 When wilt thou hear my cries?

The following lines were written by him at an earlier period
 for a square upon an album bed-quilt:

Patriots have toiled and heroes bled
 To shine on Fame's historic page—
 To live, though mingled with the dead,
 In memory to the latest age.

Without expense of blood or toil
 My name shall be remembered too,
 Written in lines which none will soil—
 In patchwork fine of varied hue.

Still, this from dark Oblivion's shade
 Will not secure my deeds or name;
 All earthly glory soon shall fade,
 All names be lost to earthly fame.

Then let my soul with ardor strong
 Look far beyond this scene of strife,
 Ambitious most to shine among
 The heirs of everlasting life.

[Letter to William Crane.*]

I write from my arm-chair, wrapped up, feeble as an infant, a poor worm, liable to be crushed by any trifle, but happy, happy in the Lord. I cannot write you now, but I may be able to tell you some day hence what are and have been my feelings for twenty days. I have read during my sickness from the beginning of Acts to the end of Revelation, with a relish never before known. Three months I have kept my room, mostly in bed, one month in perfect unconsciousness, knowing nothing; but I am now walking on a crutch, supported on the other side by a chair. But I am happy. God, all thought, was about to take me, but here I am still, I know not why. The Lord's will be done! I only hope I may be a holier man and more useful. The gospel has been my stay; I lean upon it. Jesus, the foundation of hope, is precious beyond expression.

But I must stop. Remember me to Drs. Fuller, Wilson, Adams, and all friends, especially of the cause of missions, and to Sister C. Adieu. My soul is bound to you as David's was to Jonathan's.

When does the Liberia packet sail? Poor Africa! But she will see the salvation of the Lord. I wish to work for her good.

[To his Wife.]

MECKLENBURG, January 20, 1851.

. . . . My hand is yet swollen and useless. I find it quite a task to

* This is from Mr. C.'s copy, with this endorsement in Mr. C.'s hand: "Copy of a very illegible letter from Brother Taylor, as he was recovering from a most dangerous illness in the fall of 1850."

write, and sometimes fear it will not be in my power to confine myself to the writing-table as I have done. I wish, however, to be passive in the hands of my heavenly Father, and to do whatever he may require at my hands. The mission cause lies near my heart, and I would joyfully consecrate my energies to this great object; but the Lord knows best, and I await the indications of Providence to determine the path of duty. . . .

The following lines were composed as I was riding along the other morning, as expressive of my feelings at the time :

O Lord, thy grace to me impart,
Illumine my mind and cleanse my heart,
From every error set me free,
And help me live alone to thee.

Thou art my Sovereign, good and wise;
Thee would I love, thy favor prize;
Each of thy laws would I fulfill,
And suffer all thy holy will.

To spread the glory of thy name
Shall be my cheerful, constant aim,
Nor would I cease the loved employ
Till all the race thy smile enjoy.

CHAPTER XII.

MR. TAYLOR'S health being at last restored, he applied himself anew to the duties of his office, and until the war, a period of ten years, labored, with occasional interruption from sickness and with more manifest signs of success, both in developing the missionary spirit at home and in the missions themselves. During most of this period Rev. A. M. Poindexter was associated with him in the secretaryship. It was a great relief to him to have such a coadjutor, and together they labored, drawn into even a closer union of heart by their common solicitude and effort for the same great cause. In a life so unchecked there are of necessity few salient points which a biographer can present. His days were spent, for the most part, at the mission-room in the duties of correspondence and editing; for an hour in the afternoon he would refresh himself by labors in his garden; the evenings were generally given to Board or committee meetings, or to the weekly service of his church; and the few which were not so employed were occupied in working upon his "History of Virginia Baptists" and his second series of "Lives of Virginia Baptist Ministers." His Sabbaths were spent at Taylorsville, or in preaching at some destitute point in or near Richmond, or in visiting, in behalf of the Board, some accessible church. This home-work was varied by long Southern and Western tours, or by journeys to the North, generally with reference to the departure of missionaries.

On one or two occasions, by special arrangement with the Board, he for a short period partially suspended his official labors in order to proceed with his "History" and his "Lives." The latter was published just before war, in two octavo vol-

umes of five hundred pages each, the first being a revised edition of the original work, the latter consisting of sketches of ministers who had died after the first was issued. Owing to the unfavorable period of its publication, this work did not enjoy the circulation it would otherwise have done.

In 1856 he received the degree of doctor of divinity from Columbian College. His literary labors and general standing as a Christian minister entitled him to it, as it is now given, while it was specially appropriate that the biographer of Luther Rice should be thus honored by the institution with which Rice was so identified. But he was constrained to decline the honor, on the general ground that it was, in his judgment, contrary to the genius of the gospel, if not to the teachings of the Saviour, that such distinctions should be made among ministers. His declinature, however, was vain. The suffrage of the community was that, if any were to be called "Doctor," one so full of labors, so venerable, and withal so humble and unassuming, must not go untitled. But his own views upon the subject never changed.

In this chapter we see him once more, and for the last time, as a son—now watching at his father's deathbed, bearing him to the tomb, and paying a tribute to his memory. A more dutiful and devoted son than he never lived.

Several letters will also be introduced, showing how he followed his sons as they grew up and entered upon life's duties—followed them with his wise counsels and tender sympathy.

[To one of his Sons.]

RICHMOND, July 24, 1851.

. . . . You seem to have entered upon the duties of a pedagogue with becoming dignity and spirit, and I should judge you are quite happy in the new relation. You are right in declining to remain in the school-room longer than you suggest—not simply on your own account; it would be positively injurious to those under your care. The physical man needs culture as well as the intellectual. Nor is the latter likely to become vigorous while the former is neglected. No mistake can be greater than to suppose that children will either improve in their taste for learning or make much proficiency in it by confining them within the limits of a school-room eight or ten hours a

day. This extreme confinement would, too, I fear, be prejudicial to your own health. You must exercise caution in this respect. Study I know you will, but do not suffer yourself to be interested in it to the neglect of regular, suitable exercise every day. Mr. Phelps told me that although he had studied hard, he had enjoyed uniform good health on account of the regular exercise he had taken. You will have opportunities of riding out or walking about sundown, and you will find its happy influence both on mind and body.

If you exercise caution during the hot months, the cool, pleasant weather will soon come, and you may pass on in the employment of your time without serious disadvantage. May your health be continued! Your plan of opening school with prayer is wise. It will have a good influence upon your own heart, and give you increased influence for good over your scholars. You may then, too, expect the divine blessing on the work of your hands. A short devotional exercise of this kind I have always regarded as appropriate and useful.

You seem to feel the full power of the sentiment that happiness is not to be secured except in the right performance of duty from day to day. To have our faculties employed in a manner which bears favorably upon the well-being of others, with the exercise of humble trust in and love to him from whom we derive all this,—*this* is the great end of life, and this, so far from interfering with our own comfort or interests, will be the surest means of promoting them.

So you have commenced the study of the law? And do you really think you will be employed in the business of pleading before civil courts and on behalf of the earthly interests of your fellow-men? I do not object to the occupancy of your mind in this way, but it would be a matter of thankfulness to me if it were the will of the great Head of the church to employ you as a pleader with men to be reconciled to him. I trust you will be guided by him in the path of duty, and that your talents and life will be consecrated to the spread of his kingdom and glory. Make it a subject of humble prayer, and he will direct.

[To the Same.]

RICHMOND, July 14, 1852.

I am now expecting to leave here on Friday afternoon, and shall hope to see you on Saturday morning. There is a remote possibility that in consequence of the expected departure of our missionaries, Cabaniss and Whilden, I may be detained, in which case it will be necessary for you to fill the appointment. Ships are ready for Shanghai and Canton, and the brethren have been written to to come on; if they should arrive in Richmond on Friday, I *might* be detained, though I hope otherwise. The alumni of Richmond College met yesterday, nine in number, and

organized—will have another meeting to-day. They somewhat looked for you. I thought, however, you would hardly leave your school, and on the whole it was perhaps best that you did not, as the trip would have been too hurried and fatiguing for comfort, especially this hot weather. You must endeavor to keep cool, not only physically, but mentally. I see by your letter to F. you have had a little trial in maintaining discipline in your school, and I am glad to know you were able to maintain equanimity of temper. This is not easy, and yet it is both duty and interest. Health is seriously impaired by fretfulness, and sad havoc of happiness is also the result. Those around are rendered unhappy, as well as ourselves. In this respect it is good for you to bear the yoke in your youth. These trials of patience and temper may serve to prepare you for greater trials in future life, in the family, in the church, and in your intercourse with men at large. I said, It is not easy always to curb temper, and often the most trivial temptations to ill-humor are the most difficult of resistance. We ought, however, in these things, to discipline ourselves. I wish to do it, though I often find myself at fault, and have reason to mourn and make confession before God. I desire not only to exercise patience myself under provocation, but to avoid, as far as possible, giving provocations of ill-temper to others, even in little things.

[To his Wife.]

CLINTON, MISS., November 14, 1852.

. . . . Your last letter was dated on the anniversary of our marriage-day. How swiftly have the years of our union flitted away! They have been happy years to me. Hardly can I adopt Newton's lines. It is true that the cloth is somewhat "checkered." "Cares" and "crosses" have contributed to make up the thread, but I must say that "love" and "comfort" have made up not only the woof, but a large portion of the thread too. Ours has been in many respects a favored lot, and I have reason to thank the heavenly Disposer of events for all the leadings of his providence in respect to this relation. We may both feel sensible of imperfections (my own I know and deplore), but loving hearts can overlook all, can forget all. Your regard, *your love*, so sincere and constant and increasing, has been shown when, in hours of sickness, like a ministering angel, you have watched and waited and *served*. How can I forget that tender solicitude and ever-ready toil which marked the long, weary months of 1850? I do remember, and appreciate and love. On the heart's tablet is engraved in ever-enduring lines the name and worth of her whom years ago I began to love, and whom I chose as the companion of my life because I deemed her worthy of being loved. Although in some respects we may differ in natural temperament, yet, if I mistake not, in all the essential elements of character we are *one*. A gradual

assimilation has been going on. We know each other more, and mutually yield and conform to each other. Is not this the essence of love? And may not this influence be mutually beneficial? Says the great John Foster: "What a stupendous progress in everything estimable and interesting would seem possible to be made by two tenderly-associated beings of sense and principle in the course of twelve or twenty years! Yes, most certainly, for one has been conscious of undergoing a considerable modification from associating even a month with interesting persons. Only suppose this process carried on, and how great in a few years the effect!" The effect which *our* long-continued union will have is dependent on ourselves. It will, I trust, more and more conform us to each other, and both to the image of Christ. May we still increase in all that shall make us *one* in mind and heart, and prepare us for a happy and holy eternity in heaven by assimilation to the character of God himself!

[From his Diary.]

1851, February 28th. Ambition is a silly vice. Rarely is its subject gratified. Let Honor be courted, and she will flee; let her be deserved, and she will be won. Especially is this true in respect to the Christian ministry.

March 17th. The pleasures of Christian intercourse are liable to degeneracy. In the joy of greeting and association there is danger of indulging undue levity of spirit. The conversation, instead of being directed to heavenly things, bears upon earthly topics, and often becomes mere "foolish jesting." How much precious time is thus worse than wasted!

29th. Made several calls in Baltimore preparatory to my collections on behalf of the Board. It is a cross to solicit funds, but I would gladly take it up and bear it for Christ's sake. I wish to enter upon the work in a right spirit and with right aims.

April 4th. Left Baltimore, having obtained in subscriptions about fifteen hundred dollars, of which nine hundred dollars or more were collected.

8th. Napoleon frequently boasted that he was the child of destiny. May I not contemplate myself as an object of peculiar regard by the divine One? How special have his mercies been, notwithstanding all my deserts!

9th. One of the most striking defects of our churches is their neglect of the gifts which God has bestowed. The opportunity of exercising these gifts is but seldom permitted. The Lord's Day is suffered to pass without public worship, because no minister is at hand to conduct the

services, whereas if the church met for reading the Scriptures, prayer, and exhortation, the talents of its members would be developed, and much spiritual profit realized.

15th. Spoke at Grace Street Church from 1 Thessalonians v. 11. "My preaching almost always displeases me." This language of Augustine I often find applicable to myself. Scarcely ever do I find myself to my own satisfaction presenting to the minds and hearts of my hearers the deep and wonderful things of God.

June 2d. General Association nine o'clock, Educational Society ten o'clock. The meeting deeply interesting. At night a mass-meeting for educational purposes. More than twelve thousand dollars subscribed for endowment of the college.*

July 30th. Am about arranging for the erection of some buildings on my lot. The way seems open to accomplish the object without embarrassment to me or others, and in the operation I desire to avoid the indulgence of a worldly spirit. Let me not set my affections on things on the earth.

31st. This is a beautiful world. Everything as it comes from the hand of God is suited for the end for which it is made. All may contribute to the general good of his creatures. How grateful and devoted should man be! how ready to love and serve his Maker! how constant and conscientious his service!

September 22d. Received an invitation from the church at Petersburg to become their pastor. The peculiar duties of the ministry I love. I am sensible of great deficiency for such a solemn work, and yet I know of none in which I could more happily engage. It has been with me seriously questioned whether I ought not again to devote my entire time to the pastorate.

24th. Have been seriously meditating the question of duty relative to the call of the Petersburg church. I wish to do the will of God. Knowing as I do, and loving many of the members of that church, the position would be to me pleasant. Yet I know not that duty would be consulted in leaving my present field.

25th. I conclude it will be my duty to decline the invitation of the church at Petersburg. It would not be right to leave the secretaryship without giving notice of some months to the Board, and the church ought not to be kept waiting. I yet hope, however, the Lord being pleased, to return to the station of a humble Christian pastor. This is the work I chiefly love.

October 15th. Wrote all day. At night visited Brother C. and three sick families. To be found among the afflicted is an employment in which I take deep interest. I wish in this respect to be more like the

* At this meeting he subscribed one thousand dollars.

divine Saviour, who went about doing good. This was the great business of his life.

November 12th. Left Philadelphia at six o'clock A.M. Reached New York at 11 A.M. Met with a believer in the spiritual rappings, the most silly of all delusions. Saw the missionaries and spent a short time in their company.

17th. This day, at two o'clock P.M., the missionaries left. Dr. Burton and Mr. Crawford and lady seemed much gratified with the privilege of going to a land of spiritual darkness. The *Horatio*, in which they sail, is a good vessel.

February 20th. Very busy this week writing letters to China. These letters require to be prepared with much care. They should be distinct and unequivocal, not capable of misapprehension. Affectionate tenderness mingled with fidelity should mark every line. May I rightly perform my duty!

March 6th. To add to the sum-total of human happiness should constitute the aim of every Christian. "As ye have therefore opportunity, *do good unto all men.*" The opportunity is frequent. It occurs every day, indeed almost every hour. I cannot come unto the society of a friend or a foe without being furnished with the means of doing him good. Lord, help me to increase in endeavors to benefit others!

13th. Preached at Taylorsville from 1 Peter ii. 7. Cheerfulness is a Christian virtue. Its influence is contagious. It often breaks in upon the heart of the disconsolate like the sun upon a dark and cloudy day. A kind word, a look of generous sympathy, and a gentle, winning, cheerful temper, will serve as a healing balm to those around us who in the world's fierce conflict have been wounded and hurt.

On an Associational occasion in Georgia, when Dr. Manly, then a young man, was present, Dr. Mercer was appointed to preach on Lord's Day. Being quite unwell when the hour arrived, he informed the large congregation that he was unfit for the service, "But," said he, pointing to his youthful brother, "there is a lad here with five barley loaves and a few small fishes; he will feed the multitude." Mr. Manly arose and repeated for his text, "There is a lad here which hath five barley loaves and two small fishes, *but what are they among so many?*" The sermon was blessed to the awakening of many. A glorious revival succeeded in which several hundred were converted. When Manly was advanced in life, an aged lady, meeting him in Tuscaloosa, Alabama, and being introduced to him in the meeting-house, exclaimed, "And is this the lad with five barley loaves and a few small fishes?" The tears rolling down her cheeks, she praised the Lord for that sermon, which had been the means of her salvation.

April 11th. Preached at Taylorsville from 2 Thessalonians iii. 1. It

is better to tell our griefs to God than to men. He can better appreciate our circumstances, and is willing to bestow whatever of relief is needful. We shall scarcely find it necessary to seek sympathy of our fellow-creatures when we have obtained supplies from God.

May 14th. Attended the meeting of the Chowan Association to-day. It was composed of representatives from forty-three churches. A more than ordinary degree of intelligence seems to distinguish the members.

15th. My home while at the Association is with the family of Colonel C. Have endeavored to converse with all the members of the family on spiritual things. The Associational meeting to-day is pleasant. Rather too much tardiness in the prosecution of business, and too much disposition in the speakers to glorify ourselves as a denomination. We have reason to be thankful for all that God has wrought in us and by us, and humbled in view of our deficiencies.

November 30th. Preached at Grace Street Church from Matthew xxviii. 20. Since I have been away on my recent journey the Lord has called away by death two esteemed Christian friends, Mr. H. and Mrs. S. They were both under my pastoral care for many years. Eminently devoted to the Lord's service, I believe they were well prepared for their latter end. The former of these I baptized many years ago. He had been addicted to gambling, and lost many thousands of dollars in games of hazard. He had told me that he was returning from the gambling-house one night after midnight, and looking up into the clear, beautiful sky, and beholding the glory of God as there revealed, he be-thought himself of the course of life he was pursuing, and exclaimed, "What a fool I am! I will stop in my career of sin." The next night, or soon after, he was in the house of God, a weeping penitent, and in a short time I was permitted to baptize him, and to welcome him into the fellowship of the church. He became and continued a consistent follower of Christ, was made a deacon of the Second Church of Richmond, and adorned the doctrine of God his Saviour in all things. He died suddenly, and died as he lived, a humble, devoted Christian. On the evening of his death he attended the weekly prayer-meeting and exhorted, then went up to the protracted meeting at Third Church, and there again exhorted the people, saying that if he were sure they were his last words he would thus speak. He returned home, was taken sick, and before morning passed away. He died with his armor on.

December 8th. "It would be as easy for a mole to prepare Newton's 'Principia' as for uninspired men to write the Bible." This, in substance, was the language of John Randolph, as narrated by a gentleman who heard it to Mr. Jeter. Mr. R. had in early life been inclined to skepticism, but determined at length not to reject the Bible without examination. The result was a conviction of its truth. *Christianity is*

true. The evidences by which it is sustained are of the most satisfactory character. Every man of sound mind, upon investigation, must be convinced.

12th. Preached at Taylorsville in the morning from Psalm ix. 2, and administered the communion; then returning to Richmond, saw Brother Jeter administer the ordinance of baptism at half-past three o'clock P. M. Had the unspeakable pleasure of seeing my dear J. a joyful believer in Christ. Truly I have reason to rejoice in the loving-kindness of the Lord. All my children are professing to be the servants of Christ—a blessing compared with which all the honors and riches of earth are contemptible and mean. I have desired, above everything else on their behalf, that they should be brought nigh to God, and now I desire that they may be useful to their fellow-men and eminently glorify their heavenly Father through life.

[Letter to one of his Sons.*]

RICHMOND, March 13, 1853.

We are much relieved to hear that you are in better health. Learning that you were detained from lecture, and knowing your reluctance to lose a single opportunity, we began to fear you might be really sick. I am truly thankful to hear of your welfare, and especially that you seem to be happy in your present position. It is indeed peculiarly favorable that you are placed in circumstances where you may gratify your thirst for learning and prepare yourself for the exercise of a useful influence among your fellow-men. You are now breathing a literary atmosphere, and your mental constitution may obtain a vigor and firmness which under other circumstances you might never acquire. If you can come from the halls of learning with physical strength unabated, while the mind is well stored with useful knowledge, I shall not regret the arrangement. My chief fear has been that you would break down in health, and thus with a good education be really good for nothing, so far as active labors in the ministry are concerned. . . .

I met with Brother W. F. B. in King William. It was pleasant to renew the acquaintance of former years. I am happy to know that he intends to settle in Virginia, and take charge of a female school of high grade. He says he thinks it altogether suitable for a minister to be connected with a school—that he never found it to interfere with his duties as a pastor or preacher. He informed me that his nephew, John A., of whose talents for the pulpit he has an exalted opinion, had marked out for himself a devotion of some ten years to the peculiar duties of the ministry, writing and reading and preaching, and that he had fixed a high standard of excellence which he desired to attain—

* At the University of Virginia.

that then he proposed to spend the remainder of life as a teacher and preacher. I sincerely hope it may please God to spare his life and make him abundantly useful.

We are hoping soon to mature our plans for the scheme of a female college. ——— has given up the agency in despondency. Brethren Jeter, Manly, and I are determined to take hold of it this week, and hope to secure at least fifteen thousand dollars to begin with. *The scheme must not fail.* We have appointed a building committee to report to the trustees of Richmond College, and hope to see an edifice in progress soon.

[Letter to one of his Sons.]

RICHMOND, November 4, 1853.

Your dear mother has already informed you of the issue of that trial through which the Lord has been leading us. In some respects it is a sad hour. I shall miss your grandpa. Everything about Belmonte wears a desolate aspect *to me*. But beheld in another view, all is bright and pleasing. God has given me a father of no ordinary excellence of character, and now, as I survey the past, a thousand sweet and tender reminiscences rise up before my mind. I have reason to praise the Lord that to such good ripe old age my father has been brought, that he has been spared to me so long, and that God gave to him so quiet a dismissal from the world. He passed away like one falling asleep. Yesterday afternoon it was dark and cloudy, betokening a storm, but just at night the cloud in the west passed away, presenting a beautiful, mild sunset sky. It was a fitting prelude to the closing day of my dear father's life, and emblem of the peaceful end of his sojourn on earth.

I cannot write more now. I have sat up nearly the whole of four nights, and the overpowering feelings experienced altogether disqualify me from writing more. I could not be satisfied, however, without dropping you this line. Take care of yourself. *The Lord take care of you!* In haste, and with a trembling hand, I subscribe myself

YOUR AFFECTIONATE FATHER.

[Letter to one of his Sons.]

RICHMOND, November 18, 1853.

I have been seeking in vain an opportunity of writing you for the last two weeks. My engagements have been more than usually numerous. Since the deep affliction we have suffered in our family it has appeared to be a duty to visit Belmonte as often as possible, both as regards M., who needs to be soothed and comforted in her loneliness, and various matters there which require attention. In many respects it is painful to look around and behold so many tokens of remembrance, bringing afresh

before us the severity of our loss. Almost every spot revives the thought of past days, and of those many pleasant scenes which have occurred in the associations of the past. But there are also joyous emotions mingled with the sorrow which is awakened. Our venerated father was permitted to enjoy much of happiness in this life. Very few men were happier than he. He derived pleasure from the external world, and enjoyed the society of his friends in a high degree. Fond of reading, he had a pure source of gratification in books, and from this fountain he often drank. A rich mine of spiritual wealth was also at hand in his own reflections, into which he would dig as for hidden treasure. The contemplation of God, his providence and grace, was to him pleasant. I love to dwell upon many of his points of character. He took great interest in his children and grandchildren. His very being seemed to be wrapped up in their welfare. He loved them fondly, and there was nothing he would have been unwilling to do for the promotion of their happiness. You can hardly tell what a vacuum is created by his death. Every day I miss him. I seem to look for him and to hear the sound of his voice. The only recompense for his loss is found in a remembrance of his many virtues, and a contemplation of that divine Hand which so kindly conducted him even to the close of his earthly pilgrimage. I do feel thankful on his behalf. Could I have arrested the approach of the destroyer, I would have done it. But human foresight and human skill could avail nothing. The time of his dismissal was come, and for the grace of God revealed in him I would cherish a grateful heart. . . .

I am happy to know you are prosecuting your studies with so much comfort to yourself, and that you are so well situated as regards your room. You may not have all that an ambitious worldly heart might desire, nor even all the conveniences and comforts that might be wished by a heart properly exercised, and yet you can be happy. It is well for us that happiness is not made to consist in external advantages, but in the state of the heart. It is not even dependent upon the character and temper of those around us. If we can only be ourselves rightly affected, quietude of mind will be enjoyed, even though those around us may be unsocial, unkind, or even hostile. Indeed, if we can only trust in the Lord and do good, we shall be prepared to look with a kindlier eye upon the deficiencies of others, and thus rid ourselves of vexation and tormenting passion. In this world, even though it be full of evil, evil men and evil things, we may know what it is to be kept in perfect peace, our hearts being stayed upon the Lord. This, I hope, will be your happy experience as you wait upon him.

I have somewhat feared you might overtask yourself with your numerous studies and your labors in the school-room—that you might omit the necessary gymnastic exercises, and thus suffer in health of body. Would

it not be almost worth the expense to take the ticket for gymnastics? If not, I hope you will not neglect the voluntary exercise of the muscles from day to day.

[To William Crane.]

. . . . I have felt the intelligence you communicate respecting our dear brother, James C. Crane. I had heard of his indisposition, but was scarcely prepared to think of such a condition of things as would render a winter's residence at the South necessary. His death would be a sad event to us all here, and to the cause at large. I cannot yet relinquish the hope that with suitable rest he may recover. He is about my own age, and having been in so many relations and labors associated with him, I had learned to regard him as a brother beloved, *as exceedingly dear to me*. How precious the hope of the gospel which permits us to look for and expect the eternal fellowship of the skies! I was made recently, with a rich and sweet experience, to enjoy this hope as I saw my loved and venerated father pass away from the earth. It was indeed a sad event which sundered us. I loved him as I loved my own soul. A thousand fond recollections of childhood's earliest hour and of youth and riper age came up before me as night after night I watched him, wiped the death-sweat from his brow, and at last closed his eyes when the vital spark had fled. *Then* I felt, as I have seldom felt, the verity and value of the gospel hope. I seemed to look into that valley of the shadow of death through which the loved one was passing, and beheld it *all radiant* with the light and glory of the Redeemer's presence. . . .

[To one of his Sons just entering the Pastoral Office.]

RICHMOND, June 20, 1855.

. . . . I trust you will be guided by infinite wisdom and love in the discharge of those duties which lie before you. You need not yield to *anxious care* in looking forward to your work, nor need you be excessively anxious when you enter upon it. Endeavor to be faithful, without suffering yourself to be overtaken, either mentally or physically. Have your plans formed, your time appropriated systematically, and then do not overwork yourself. A good portion of each day may well be employed in visiting, making your calls specially pastoral. Extend your acquaintance as much as possible for the sake of doing good to the souls of the people. Commit all your work and all the people of your charge to God with the cheerful heart of one who knows how to trust him. Engage in your great work with gravity, with *earnestness*, but hopefully. The gospel you preach and the Master you serve warrant you to look for success in your work. I refer to the proper care of your health, but it will be wise not to think too much of it; only exercise proper care as to study, exercise, and diet.

. . . . Things go on here as usual. Our college building is nearly ready for the roof. Preparations are being made for the closing exercises of both schools. The college faculty will probably be wholly reorganized, and an attempt will be made to abolish the presidency. The whole subject is now in the hands of a committee, to report on Tuesday next. . . . Brother Poindexter and I are busy in the formation of our plans for the financial year, besides the performance of the regular work of the rooms. We are looking for your return home with pleasure. It is still *your* home, and is always rendered the brighter and happier when J. and you are here. . . .

In the fall I may be able to see you in Baltimore, perhaps at the time of the Maryland Union Association: whether I can preach all day at F. S. is doubtful. You know it is seldom best for pastors to vacate their pulpits all day, especially for old-fashioned preachers. No apology is needed for your "slipshod letter." We are glad you write just as you feel, and judge from its tone you are in good spirits, an indication of general good health. May the Lord bestow upon you this blessing, especially a heart day by day to trust him and do his will!

[To one of his Sons.]

RICHMOND, December 5, 1855.

. . . . I could sympathize with you in the feelings you expressed after the return from meeting Friday night. The same oppressive and *depressing* weight I have had myself, bearing down upon my own soul. There is danger, however, that our feelings on the subject may become morbid. Our sensibilities ought to be excited, perhaps at some times *specially* so. The Psalmist could say, "Rivers of waters run down mine eyes," etc., and Paul, "I have continual sorrow and heaviness of heart." The weeping Saviour could mourn over incorrigible Jerusalem, and so may we feel and ought to feel. But we must not allow our feeling to paralyze our energies. Many things connected with the divine administration and with the future world are wisely concealed from us. We may seem to hear our divine Master saying to us, amid our solitudes, "What is that to thee? Follow thou me." "What I do, thou knowest not now, but thou shalt know hereafter." We can have confidence in the infinite wisdom, rectitude, and goodness of God, and may safely leave all that is irreconcilable to our puny minds *with him*.

Duty is ours. The present duty is ours, and I may say that we can legitimately pursue the path of duty in the exercise of a *humble, trustful, JOYFUL heart*. Thus I hope it will be with you. You may draw water out of the wells of salvation. Yes, "*with joy*;" mark that! That whole twelfth chapter of Isaiah is full of rich thought. The prophet could

triumphantly exclaim, "I will trust and not be afraid, for the Lord Jehovah is my strength and my song."

[From his Diary.]

1853, July 6th. Returned to Boston at six A. M. Much engaged until twelve o'clock, at which time Brethren Bowen, Lacy, and Dennard left their native land for the Central African mission in the steamer Niagara. They, with their wives, seemed cheerful and happy in anticipation of entering upon their work.

September 2d. On my way to the Broad Run Association (Western Virginia). Having passed through Cumberland in the night, and reached Fetterman's, I left the cars and took a stage for Clarksburg. Arrived at three P. M. Visited an aged and excellent sister, at whose house I remained for the night. Made arrangements for going to the Association, ten miles, on the morrow.

4th. In the morning assisted the brethren in their arrangements for colportage. At ten o'clock walked three-quarters of a mile to the stand, where I preached to a great crowd from 1 Peter ii. 7. Afterward rode in a buggy ten miles to fill an appointment at Clarksburg. Weather intensely hot; much wearied with the toils of the day.

5th. Preached at night from John iii. 36. Weather still exceedingly hot. Remained with Brother K. at Sister W.'s, being unable to secure a seat in the stage. Clarksburg is a pleasant town of about one thousand people, the county-seat of Harrison. Spent part of the day in looking over the papers of Brother W., who has been a very useful minister for many years, and who died two years ago.

6th. Still detained, the stage being full. It was a providential interference in my favor, for the stage, with seventeen passengers, was overturned and several were injured. Visited several families, among others prisoners in jail, and conversed with them on spiritual things.

December 9th. I spent two or three hours last night with Brother Silas Wyatt and family, and at midnight left Montgomery in the cars, arrived at West Point at six A. M., rode eight miles in the stage, and again took the cars for Atlanta. In the stage had an argument with a skeptic. Before we parted he put a note into my hand, in pencil, as follows: "In your most secret devotions remember the stranger, upon whom a mountain of guilt rests, for which his heart is grieved." He seemed deeply affected, and in leaving him I exhorted to an investigation of gospel truth. May he be a saved one!

12th. Left Wilmington at nine o'clock A. M., and reached home in twelve hours, having traveled about two hundred and fifty miles. Found all well. The Lord be thanked for his goodness to me and mine! He has prospered my way in answer to prayer, and permitted me with a large supply of funds to resume my duties at the mission-room.

1854, February 13th. Left Richmond for Baltimore and the West. Arrived at Brother W. Crane's about seven P. M. Went with him to prayer-meeting at High Street Church. Addressed the congregation on the acceptableness and beneficial results of believing prayer.

14th. Busy all day preparing books, etc. to send to our missionaries on the coast of Africa. At night heard Brother L. W. Allen preach at First Church. Spoke myself in a few words of encouragement to serious persons. Meeting quite interesting.

15th. Employed throughout the day and until nearly midnight in sending goods and writing letters.

16th. Left Baltimore in a snow-storm for Wheeling. Detained by a land-slide on the railroad. Found the journey very fatiguing. In leaving home for such a long journey I realize, as I have often done, my dependence on the divine care. May I properly spend the time I am absent!

26th. The day laboriously filled up. At nine A. M. met the students of Georgetown College. At eleven A. M. preached for Brother Lynd, and at half-past two P. M. addressed the young ladies of the Female Institute; then rode through the storm twelve miles to Lexington, and preached at night.

27th, at Lexington, Kentucky. Walked out to Ashland, the home of the late Henry Clay. Held a conference with Brethren Pratt and Dillard on the case of Brother Roberts. I cannot but hope that the excitement which has been created by the collisions of the Board with him may be overruled for good, and that this visit of mine will succeed in quelling it.

28th. Returned to Louisville this morning. With Brother Ford passed down in a steamer to Brother Waller's, about fifteen miles from the city. Sat up with him until three o'clock in the morning, conferring with him on various points of difficulty he has had with the Board. The interview was a pleasant one.

March 1st. Still engaged in conference with Brother W. Think I have succeeded in satisfying his mind on several questions. We have agreed upon an adjustment of the matter so far as the *Recorder* is concerned. I have found the interview pleasant.

August 2d. Have found myself recently affected with pain in the chest and a strange languor, almost unfitting me for the duties before me. It is perhaps well for me that it is so. I am reminded of my frailty, of the slenderness of that tie which binds me to this world. The Psalmist once prayed that he might know how frail he was. This lesson is best obtained in the hour of sickness. When the body begins to fail, eternity is brought near to us, and we understand that our days are as a handbreadth and our age is as nothing. And then, if all this perception of the frailty

and uncertainty of life shall lead to a higher appreciation of the gospel, the lesson will have been turned to some practical account. Thus I would have it. I would more highly prize the way of salvation, and love more ardently the Author of salvation. I would guard carefully against an undue interest in the perishing things of earth, and live in constant preparation for that change which must soon come.

27th. Spent the day at Taylorsville. At ten o'clock baptized thirteen colored people. Preached twice. The days of former years were brought to remembrance. I am ready almost to long for a return to the special duties of the pastorate.

October 7th. Left home this morning for Baltimore on my way to Kentucky and Tennessee. It is not the most pleasant thing for me to undertake this journey, but the claims of duty seem to demand it.

11th. Left Cincinnati at seven, and reached Louisville at two o'clock. As soon as possible hastened to the Walnut Street Baptist Church, where I was startled by the assemblage of a large congregation at the funeral of Brother J. L. Waller. He died suddenly yesterday. I cannot but be deeply affected by this event. Truly life is a dream. How short is time, how much is to be done, and how brief the space in which to do it! Lord, teach me to number my days! Help me to live to thee! The General Association of Kentucky is in session. A goodly number in attendance, and much interest in the meeting is being taken.

13th. By request, preached the missionary sermon in place of Brother Bryce. The meeting in progress is deeply interesting. All seem to be determined to prosecute with new vigor the missionary-work.

28th. Find a large accumulation of letters and much work before me, as Brother Poindexter, my associate, is sick in Halifax. My recent visit to the West has been eminently successful, and now at home I gladly resume the duties of the mission-room.

29th. Preached at Leigh Street Church from John ix. 27. Had more than usual freedom, and rejoiced to learn that one soul was led during the discourse to rejoice in Christ and yield to him. Delivered a short address at Sunday-school meeting at the First Church in the afternoon, and heard Brother Jeter at night. Earnestly do I long to be useful in the work of the ministry. I would seek those influences from above which shall prepare me for the exercise of a benign influence on the world.

1855, May 21st. Came to Murfreesboro', North Carolina, this morning. Preached from John xxi. 15. Stayed with Dr. W. Lodged in the same room about thirty years ago, when on a preaching-excursion with Brother Jeter.

August 31st. Last evening had a fall from a chair in putting books upon a shelf. Suffer much in my side and back. How frail is man!

how subject to disaster, disease and death! I would "know how frail I am."

November 19th. To-day a messenger came from Charlottesville to procure aid in a protracted meeting which has been much favored with the divine blessing. Consented to go to-morrow morning.

26th. Returned home after a week of evangelistic labor. It has been pleasant to preach and labor for days in succession. Would that it could be my constant employment!

December 23d. Preached at Fork Church from James iv. 7. In consequence of the taking down of the meeting-house at Taylorsville, we have accepted the use of the Fork Church, offered by the Episcopalians.

January 6th. The snow very deep, perhaps deeper than for many years. Remained at home, and had worship at eleven o'clock with my own family. Found it pleasant.

7th. It is supposed that the snow which has fallen is deeper than for many years past, being twelve or fifteen inches deep, and in the drifts two or three feet. Remained at home writing.

February 6th. Sadly do professing Christians remain ignorant of their duty and privilege to reach a high measure of personal holiness of character. Do they not too readily yield to the theory that, being subject to evil tendencies, they may be satisfied with them, or that no resistance to them should be attempted? Is there found that striving after higher attainments in piety which may be rendered by the Lord successful? Are the disciples of Jesus aiming to mortify pride and envy, to restrain their lusts, to guard against covetousness, to resist the selfishness of their natures, to bridle their tongues, and to check the carnality of their affections? Do they aim to be gentle, kind, and forgiving, and to do good to all men, both saints and sinners?

April 18th. Left Baltimore in company with Brother Graves, who bids farewell to his family and friends, ready to depart in the ship *Howqua* from New York on the morrow. We arrived just at night, found the vessel, and then passed up to the prayer-meeting of First Church in Broome street.

19th. The *Howqua* left her port at half-past eight this morning, and after transacting some business I left New York to return to Baltimore.

21st. The Psalmist exhorts, "Delight thyself also in the Lord." To delight in God is more than a mere appreciation of his character. A speculative knowledge of him may be entertained altogether in accordance with the delineation of his word. An admission of his glory may be had by the mere formalist. It is more than admiration. Even the infidel is compelled to wonder and admire in view of the divine character. But this sentiment is seated in the heart. It is a sentiment

of love. In *all* the character of God he is loved—in the severity of his anger, in the rigor of his justice, in the purity of his requirements, in the spirituality of his claim. In all that God does, in all that he is, in all he says, he becomes an object of complacency and joy.

May 2d. Left Wilmington for Richmond. This is the second trip I have taken to the South this spring. Truly am I a pilgrim wandering from place to place, not because I desire it, but because it seems necessary in carrying on the great objects contemplated by the Board.

24th. Left home for Lynchburg, by special request of the church, to aid them in arranging for the anniversary meetings to be held there. Arrived at twelve. Went to Brother C's. Visited Mr. H., who is sick.

25th. Preached three times. Went out to see Mr. H., and spent a short time in conversation with him.

June 1st. Made some calls in L. this morning, for the purpose of conversing on the subject of religion with some friends; opportunity favorable. Lord, seal thine own truth!

8th. Preached in the morning at Fork Church, and at Brother Gwathmey's in the afternoon. It is just seven years since, at Brother G.'s, I was arrested by the long-continued sickness which wellnigh numbered me among the dead. I can truly say, "I was brought low, and he helped me." The pains and sorrows of that season of trial were peculiar, such as were never before known by *me*. "My soul hath them still in remembrance, and is humbled within me." I would be a better man in view of the dealings of the Lord with me in that trial. He raised me up, and for what but that I might show forth his praise in the world? I would be his more unreservedly.

July 2d. Have written to the Trustees of Columbian College declining the honorary degree of doctor of divinity conferred by them. I cannot regard such titles, especially when used and received in the intercourse of life and in religious assemblies, as consistent with the will of Christ. They savor too much of the spirit of this world, and minister to the pride and vanity of the carnal heart. They ought to be abjured by the churches of Christ. No minister of the gospel ought to be willing to be called Rabbi, or Master or Father. All are ministers truly, or servants, like their Lord, who came not to be ministered unto, but to minister, and to give his life a ransom for many.

December 22d. Have before me quite a busy week, having to complete my correspondence with the missionaries. This monthly duty must not be neglected, whatever else is left undone. They hear so infrequently from this land that I cannot be willing to omit this duty.

23d. Quite busy to-day. I find it pleasant to be fully occupied, especially in writing to our beloved missionary friends. I have been led to feel toward them as toward my own children. Correspondence with them

is always entered upon as a privilege, and not as a task. Often do I find myself in imagination with them, beholding them in their work and listening to them in their appeals to the people. God make them effective pleaders for him !

25th. Employed part of the day at the mission-room writing to the missionaries. In the home-circle found it especially pleasant to unite in the joyousness of the season. I have no reverence for the day as a religious season, but as a time of social greeting it is pleasant.

1857, January 18, Sunday. It commenced snowing last evening and continued throughout the day, the wind blowing furiously. It was a most dismal day. I was quite sick, confined to the bed. The family were confined at home. But few people of the city were able to leave their homes.

19th. The snow continues to fall. It is said to be the deepest fall of snow ever known in this latitude. In some places it has drifted in piles six and eight feet high. I am still confined to the bed, though somewhat better.

20th. The following anecdote was related to me by Rev. Mr. Tupper of Washington, Georgia: A young man in his congregation sent an anonymous letter, requesting him to preach from the words, "But of that day and that hour knoweth no man—no, not the angels which are in heaven; neither the Son, but the Father." He consented, and after explaining the passage, enforced strongly the admonition, "Take ye heed, watch, and pray." The next morning, riding out, he met a servant going to town in great haste, who told him a man had just been shot. He hastened into the field and found a young man, who, having a pistol in his pocket, had fallen down, and by the discharge of the pistol had been shot through the heart. Mr. T. was informed afterward that this was the individual from whom the note had been received.

April 12th. The new house of Taylorsville church was to-day opened. A discourse was preached by Brother Jeter; remarks also by the pastor. The Lord's Supper was observed. It was a pleasant season, and all seemed to enjoy it.

June 19th. Reached Washington at daylight. Took a cup of coffee at the dépôt, and went in quest of Brother Bowen. We called in company at the Smithsonian Institute, and upon Professor T. at the Patent Office. Wrote to the Secretary of Navy on the exploration of the Niger. Called at Colonel R.'s.

July 31st. Left Richmond this morning in company with Brother Reid and wife, with reference to their embarkation from New York for Africa.

August 3d. Proceeded immediately after breakfast to inquire for a vessel. Three opportunities presented themselves—either *vid* England

by steamer, or by the *Utah*, which sails for Lagos the 1st of April, or the *Hanover*, which goes to Cape Palmas on the 5th inst.

4th. After consultation with I. T. Smith, concluded a contract with A. & Co. for the passage of missionaries, as they agree for their convenience to go to Sierra Leone. They propose to sail on Thursday. Began at once to make purchases for outfit, etc.

5th. Busy all day in completing arrangements for the departure of missionaries to-morrow. Almost worn out in threading these streets. Everything nearly ready.

6th. This morning still very busy in making sundry little purchases. At half-past one P. M., in the midst of a heavy rain, received a summons to take the steamer which conveys to the *Hanover*, lying down the bay. We left at once. I saw Brother and Sister R. safely on board, gave them the parting word and returned. It was to me a sorrowful hour.

February 22, 1858. Left Petersburg with an immense crowd, some said about one thousand persons, to celebrate the completion of the equestrian statue of Washington on the Capitol Square in Richmond. The snow fell until after twelve o'clock; notwithstanding, the procession formed and marched through the principal streets. Various ceremonies were performed on the Square, mostly Masonic; and a speech of great excellence was delivered by Hon. Mr. Hunter. A splendid illumination came off at night. It is supposed that thirty thousand strangers were in the city. It was a grand pageant. None more so has ever been witnessed in Virginia. The enthusiastic feeling of interest in the occasion was universal.

March 13th. Left for Greenville at eleven, and arrived at five o'clock. I have been reading since I left Charleston a little book entitled "Grace of God Magnified," by Brother Taliaferro, of Tuskegee, Alabama. It is a good work performed by him, in spreading out this detail of painful internal struggles as he was brought to recognize clearly the plan of salvation in all its vastness and adaptation to human exigency. I often feel sad in view of the evil of sin, not simply as denounced in the word of God or exhibited in the conduct of others, but as felt in my own heart. I detect pride, hypocrisy, unbelief, a worldliness of spirit sometimes almost overpowering. Alas, that it should be so!

14th. Preached morning and night. The day pleasantly spent to myself—I trust not unprofitably to others. It has been to me very pleasant to commune with the family of Brother J. Furman.

15th. To-night delivered a lecture before the Society of Inquiry of Furman University. Found it pleasant to visit several families during the day. The church here will raise five hundred dollars, besides an equal sum subscribed by my much-respected brother, James P. Boyce.

16th. Preached at the Baptist church of Williamston, having come twenty miles from Greenville. On our way a terrible collision took place between our train and a freight-train. The goodness of God in my preservation is manifest. His name be praised !

17th, Anderson Court-house. Came here about nine o'clock A. M., and stayed with Dr. Johnson. Find him feeble, but vigorous in mind, and cheerful. Saw my old acquaintance from Virginia, Brother Murray, who is principal of the Female University. Addressed the young ladies, one hundred and forty in number, at twelve o'clock, and preached at night.

18th. Arrived at Newberry Court-house at eleven o'clock A. M. Stayed with Brother J. Brantly. Went out after dinner to visit Judge O'Neale at his residence. He is suffering from an injury received in a railroad accident. Much gratified with my visit. Preached at night.

April 21st. Arrived at Tuskegee at twelve o'clock. Went to the home of Dr. Battle. Preached at night. In the afternoon went to the outskirts of the town to look at the ravages of a terrible tornado which passed over yesterday afternoon. Never have I seen such awful demonstrations of divine power. Two currents of air seem to have met, creating a whirlwind, and scattering fences, trees, and houses as if they had been lighter than feathers. On one lot every building was swept away, the fragments being carried for hundreds of yards. One man was killed and seven or eight persons fearfully mangled.

December 10th. Busy closing up my work for the Board, preparatory to the recess allowed me for the purpose of completing my "History of Virginia Baptists," commenced twelve years ago.

11th. To-day commences my furlough. Am solemnly impressed with a sense of responsibility in preparing my books for publication. I need a pure, elevated love to Christ and his cause to enable me to perform my work well, and that Christ may be glorified in it. Lord, help !

1859, January 27th. When J. B. Jeter was a young man, shortly after he entered the ministry, in one of the journeys which he and Daniel Witt took in preaching to the destitute, they fell in with Daniel Davis, who was noted for his Antinomian tendencies. Davis was in the zenith of his glory among a certain class. He said to the young preacher, alluding to a sermon he had preached, "Who is to blame if the sinner is not saved? Not the sinner—he cannot save himself; not the devil—the devil cannot save him; not God—God saves whom he pleases: he is not under obligation to save any sinner." Jeter encountered him, and said he, "Though I was a youth, I felt that I ran him to the wall." Ever after the young preachers were given up by Davis as incorrigibly unsound in the faith.

April 2d. Left home this morning for Lynchburg. Spent the afternoon and night in writing. I am so pressed with the preparation of my

book for the printer as to leave but little time for anything else. May I rightly appreciate my responsibility!

5th. Lectured at twelve o'clock to the young ladies of Hollins Institute, on missions. After dinner left for Richmond, but was met at the dépôt in Lynchburg by a messenger urging me to stay, as it was thought my old friend, Mr. Hollins,* was dying.

6th. My friend Mr. H. still lives, but is sinking fast. Have remained with him most of the day, employing the time in writing. In the afternoon visited three families, and returned to Mr. H. Sat up quite late, writing. Am not making the progress in my book which I desire. The printer is clamorous for copy, but I am wishing not to hurry in the preparation of remaining sketches.

7th. This morning the servant informs me that Mr. Hollins died between one and two o'clock. He lies all robed for the grave. I rejoice to know that he has left evidence of preparation for death. He was a true penitent, and I believe a trusting recipient of the grace of God by faith. Many interesting interviews I have been permitted to hold with him, and have gathered distinctly, though he was unable to speak, that he saw and felt the evil of sin and his need of Christ. For more than three years he has been a paralytic, but now, unfettered by a poor diseased body, I trust he is rejoicing with God his Saviour in the heavenly world.

8th. Preached the funeral sermon of Mr. H. from 2 Timothy i. 10. A large concourse assembled at the Baptist church to pay their last token of respect to the memory of the good man. Left in the cars at half-past two P. M., though much fatigued. Must return home to be at my meeting at Taylorsville.

June 26th. Preached in Lynchburg morning and night. Pastoral influence is so potent for good, when rightly exercised, that it may well be made a subject of thought and prayer by every minister of the gospel. The great business of the overseer of a Christian church is to guide the Lord's people into all truth, and to train them into the exercise of their gifts for the common good and the glory of God. What a power for good would the churches possess if they were thus under the direction of well-qualified pastors! No one ought to assume such a responsibility without a solemn purpose to fulfill well the ministry received.

November 11th. Wrote all day. At night attended meeting of Trustees of Richmond College. Feeling the importance of extending the building arrangements of the institution, I moved the appointment of a committee to report on the subject.

* This gentleman is well known in Virginia as the liberal patron of the Hollins Institute, which he and his excellent wife endowed, and to which their name was given.

21st. Rainy day. Preached in Farmville to a few, from Luke xv. 1-10. I am much gratified with the condition of things in Farmville. The brethren of the church are efficient and energetic, the congregation is large and attentive. The Lord, I trust, is to make his cause very prevalent in this place. The pastor, Brother Huntington, is one of our most loved and devoted brethren. May God much prosper his labors!

22d. Have spent the whole of the morning in visiting with Brother Huntington. I find in such transient labors the feelings of a pastor revived. Like an old war-horse that scents the air and looks upon the scenes of the battle-field, I have all the desire to work, in preaching and teaching from house to house, rekindled in my bosom. Gladly would I go into the pastoral vocation, and spend the remnant of life in endeavors to promote in this way the glory of God in the salvation of men.

[To one of his Daughters.]

EDGEFIELD COURT-HOUSE, March, 1858.

. . . . I have had a toilsome week, having delivered eight sermons and addresses, and traveled two hundred miles, partly by stage. I have also had two accidents on the railroad, both of which might have been serious, but from the injurious effects of which the Lord graciously delivered. The friends where I have stopped have been very kind; when it was necessary to start before day a cup of coffee has been ready. It has been affecting to me to meet these tokens of good-will, and I can from experience say to you that you will often find it in your power through life to cheer the poor wayfarer by your kind looks and words and manner. Occasionally I find a lady cold and forbidding in manner. It always sends a chill through my heart, and I could wish to be hungry, weary, homeless, rather than receive seemingly reluctant attentions.

I hope you continue to enjoy good health, and that you are finding pleasure in your books, household duties, the making of others happy, etc. Do not forget to take outdoor exercise *every day*. It will build up your physical frame and give energy to your mental powers. Help Ma all you can. I need not say this; I know you will do so. Trust in the Lord; you have reason to trust in him. You remember those words, "Like as a father pitieth his children," etc.? The Lord be with, comfort, keep, sanctify you. I want to see your cheerful face. Soon I hope to be with you, though when it will be I cannot say. Remember me to dear F. and to all.

[To one of his Sons.]

NEWBERRY COURT-HOUSE, March, 1858.

DEAR G.: I have felt inclined to drop you a line in the course of my journeyings, for the purpose of showing that you are not forgotten. It seems to be more like a dream than a reality in recurring to the past.

Not long since you were a child, and with how much of pleasure and hope, mingled with solicitude, I looked upon your expanding powers, is all as if it were but yesterday. If *then* a deep feeling of interest was cherished, it cannot be less so now you have risen to the stature and maturity of a man. Among the many subjects of thankfulness this is not the least, that God has counted you faithful, putting you into the ministry. The same goodness hitherto manifested will still, I trust, be vouchsafed, and the good hand of the Lord continue to be stretched out on your behalf.

I have been absent from home about a fortnight, and during that time have secured about \$510, of which \$335 is in cash, for the Board. It will be three weeks or a month before my return home, and I must, if possible, secure \$1000 in cash. But it is hard work. If I go where they have done *anything*, this is plead as an excuse; if nothing has been done, a painful want of disposition is apparent. Still, I like to work on, nothing dispirited. If I can only keep my own heart right, all will be well. But this is no easy thing. To beg money or to endure any of the hardships of life is nothing compared to this. It is on this account, I suppose, that the exhortation is given, "Keep thy heart with *all diligence*." It requires all diligence because of its very difficulty.

I left Charleston yesterday morning, having spent a few days in that city. My home was with Dr. Manly. He is, when drawn out in conversation, a very interesting man. At first there is an apparent want of the social and communicative in his character, but the more you are with him the more this reserve wears off and the more freely he expresses himself. *His* is a ripe judgment, especially on the import of the Scriptures. He is eminently ready and sound in his expositions. I found it pleasant and profitable to be in his society, and wished much to enjoy more of it.

[To his Wife.]

WASHINGTON, GEORGIA, March 23, 1858.

. . . . I mentioned that I preached twice on Sunday at Edgefield Court-house. On Monday morning I started out among the people, and in about two hours collected one hundred and ten dollars. I then hired a buggy and started out in the country toward Augusta. Made a number of calls, riding from eleven o'clock until a little after dark; collected in this ride sixteen dollars. Stopped within four miles of Augusta, at Brother Rambaut's; his wife had gone into town to meeting. He received me cordially, had a cup of coffee prepared, and after chatting a while I retired to rest. It was indeed pleasant rest. The next morning I was greeted with a pleasant smile by Mrs. R.; she reminded me of our dear departed Sister Roper. After breakfast she brought me thirty dollars, to be divided between foreign and domestic missions; her husband gave

me twenty, and her daughter ten dollars for foreign missions. I then left. They urged me to come again. Rode over to Brother Brooks's, and stayed with him till after dinner, and having sent back my hired buggy, he sent me into Augusta. I was well wearied by the time I reached the city, was kindly received by Brother C.'s family, and after lolling a while walked a mile to meeting. Heard Brother Ryerson preach. All the churches are holding meetings. Retired at ten o'clock, and rose at one o'clock this morning to come to this place. Am spending a little time with our excellent brother, H. A. Tupper, a wealthy minister, who gives seven hundred dollars for the support of Mr. and Mrs. Reid. His wife is a sister of Brother Boyce. They have six little children, five of them boys. I am resting a little. Having preached ten times, counting one address, in eight days, repose is necessary.

[To his Wife.]

BALTIMORE, October 31, 1858.

. . . . I left Baltimore on Wednesday last, eleven o'clock, after looking in vain for the arrival of Brother Stone. The time, however, was sufficiently employed while here. I passed on directly to New York, arriving there, hungry and weary, at ten o'clock. The next morning I found Brother Hartwell and lady. We at once began our work, selecting and purchasing all needful articles, and by Friday night had nearly completed the outfit. Saturday morning, until the last half hour, I was busy in settling accounts. I then bade Brother and Sister H. farewell, rapidly passed to the hotel, paid my bill, jumped into an omnibus, and reached the ferry two minutes before the boat left. Was not able to leave Philadelphia until eleven o'clock, and consequently did not reach Baltimore till this morning about day. I went to a hotel and slept a little. On coming to Brother Crane's to breakfast, I learned that I had been relied on to supply Dr. Fuller's pulpit. I preached for him at eleven o'clock. The house was quite full. This evening we had a crowded congregation, to pray for the missionaries previous to their embarkation. Addresses were delivered by Brethren Berg, Stone, and myself; prayer offered by Brother Sharp and Brother Van Meter of the Burman mission. It was a pleasant meeting.

Monday night. Busy all day; have been engaged in the purchase of flour, meats, groceries, hardware, crockery-ware, and bedding, and to-morrow have to pick up various odds and ends of the outfit. The vessel will not leave until Wednesday or Thursday, and I suppose I ought not to leave until she is off.

. . . . Brother Barker preached his first sermon here two weeks ago. They are pleased with him. . . .

[From his Diary.]

November 4th. Much engaged still from day to day in arranging for the sailing of the missionaries. This morning went down with them to the Mary Caroline Stephens, lying in the stream some three miles distant. Twelve or more other missionaries of different persuasions were also passengers. Had religious services, and then bade them a long farewell. Returned to the city, transacted some business, and at five P. M. left for home, expecting to travel all night.

CHAPTER XIII.

IT is proposed to give in this chapter the annals of the Foreign Mission Board for ten years—viz., from 1853 to 1863—and a general statement of the operations of the Board from its origin to 1863.

Report made in 1853 to the Convention meeting in Baltimore.—The Canton mission, the very first established by the Board, had been, for a time, entirely unoccupied, but was then occupied by Mr. Whilden. The Shanghai mission had suffered the loss of Mrs. Shuck by death, and of Dr. Burton by return to this country. Messrs. Percy, Yates, Cabaniss, and Crawford, with their wives, and Miss Baker, were at work. Six schools were maintained, with eighty pupils, and were believed to be very useful. Elder Percy had made an excursion to the country, going from town to town, and had preached at one time to an attentive audience of thousands as long as his strength permitted. Elder Eli Ball had visited Liberia as a special messenger of the Board, inspecting the missions, and had “found much to excite joyous and grateful feelings.” T. J. Bowen had made extensive explorations in Yoruba, and communicated the gospel to some, but, being alone and exhausted, had temporarily returned to this country; and the Board had appointed Dennard, Lacy, and Clark to reinforce that mission. Receipts for the year, \$21,438.

At the annual meeting of the Board held in Washington, Géorgia, 1854, they reported no change or progress in the Canton mission, and that the missionaries at Shanghai were both encouraged and interrupted by the events occurring in connection with the civil war in China. The insurgents were circulating the Bible, and thousands were turning formally from idolatry. One convert, an interesting young man and nearly related to one of the insurgent chiefs, had been baptized by Elder Percy. Mrs. Dennard had died, and Mr. Lacy had returned to the United States. The Board had secured the services of Rev. A. M. Poindexter as Associate Corresponding Secretary. Receipts for the year, \$22,741.

At the meeting of the Convention in Montgomery, Alabama, in 1855, the Board reported that Rev. John Kingdom of Baltimore had gone on a special mission to Liberia, in the execution of which he had fallen a victim to the fever of the country; that Elder Whilden had returned to the United States, and that the Canton mission was now maintained only by Elder G. W. Gaillard and wife, who had gone out during the year; that Elder G. Percy had, after nine years' labor in Shanghai, been compelled reluctantly to abandon his field; that the Shanghai mission had been much interrupted by the civil war, that city being for months in the hands of the insurgents, and collisions constantly occurring between the contending armies; that Rev. R. H. Graves of Baltimore had been appointed to reinforce the Canton mission; that Denard had died in Yoruba; that Bowen and Clark had established a mission at Ijaye, one hundred and fifty miles from the coast, and were much encouraged; and that Messrs. Phillips and Trimble had been appointed to reinforce the Yoruban mission. Receipts for the year, \$30,066.

The tenth report of the Board was presented at its annual meeting held in Augusta, Georgia, 1856.

Gaillard was still laboring alone in Canton. That mission, too, had now been interrupted by the civil war. The spirit of inquiry among the people was increasing, and several persons had professed faith in Christ, but the missionary had not been sufficiently satisfied to receive them into the church. The Shanghai mission had been much prospered. The missionaries had been preserved amid the dangers of war, and, though interrupted by it, had, in consequence of it, also found some specially favorable opportunities to gain an influence over the people and to preach the gospel to them. The Imperial party had retaken the city, and the government had indemnified the mission for the injury done to their chapels and dwellings. A large number of inquirers had presented themselves, and several had been baptized, including one woman—the first Chinese woman ever baptized at Shanghai. The missionaries were looking “with *delight* mingled with awe upon the field whitening before them.” In Yoruba several converts had been baptized, and the mission had been reinforced by Mr. Beaumont. Receipts for the year, \$30,829.

To the meeting of the Convention held in Louisville, Kentucky, 1857, the Board reported the Canton mission as occupied by Messrs. Gaillard and Graves, with the faithful Yong Seen Sang, and the missionaries at Shanghai as much blessed and encouraged in their “almost superhuman labors” and “extensive journeys into the interior.” Scripture truth had been by them diffused far and wide; many who had not become converts to Christ had given up their idols; and five persons

had been baptized, including a literary graduate of some distinction from a city in the interior. Mrs. Phillips had died in Yoruba, and Mr. Beaumont had come home, and Messrs. Casin and Priest, with their wives, had been sent out to that field. Five converts had been baptized in Ijaye, and "every corner of Ijaye had heard the gospel." Mr. Clark had established a mission at Ogbomishaw, fifty miles from Ijaye. Mr. Bowen had come to this country to publish his grammar and lexicon of the Yoruban language, as well as his work on Central Africa. Receipts for the year, \$31,932.

At the Convention in 1859, held in Richmond, the Board reported for two years. Messrs. Trimble and Clark and Crawford and Yates were in this country. Mr. Stone and wife had been sent to Yoruba, and Messrs. Holmes and Hartwell, with their wives, to Shanghai. Mr. Gaillard had baptized one at Canton, and one was awaiting baptism at Shanghai. John Day, long one of the most valuable missionaries of the Board in Liberia, had died. Three had been baptized at Abbeokuta, two at Ogbomishaw, and Mr. Stone reported all those formerly baptized at Ijaye as "making as fair advances in the divine life as could be expected." Mrs. Reid had died of fever at Ogbomishaw. Mr. Reid's labors had been much blessed; besides those baptized by him there were many inquirers. The Board say: "Contributions have increased, many associations are calling for additional missionaries, a number of brethren are considering the question. In Liberia and Sierra Leone not less than three hundred have been baptized; in Yoruba, nine; in China, twenty-five." They also call loudly for more men, and announce that they have, after long considering the question of new missions, decided to attempt missions in Brazil and Japan. Receipts for two years, \$74,126.

In 1860 the Board reported the return to the United States of Messrs. Clark, Priest, and Cabaniss, the latter having labored eight years at Shanghai; the appointment of Mr. Schilling to the Canton mission, and of Messrs. Rohrer, Johnson, and Toy to the proposed mission in Japan; and the transfer of Mr. Bowen to the mission in Brazil. Messrs. Gaillard and Graves had been greatly blessed in Canton, and had baptized thirteen persons, "including two households." Messrs. Yates and Crawford had left the United States to rejoin their mission at Shanghai. Dr. Burton still retained his connection with the Board, though supporting himself by his profession. The Yoruban mission had suffered reverses, especially in the return of missionaries; but Mr. Reid was laboring alone at Awyaw, in feeble health, but not discouraged, while Messrs. Phillips and Stone were prosecuting their work at Ijaye, much encouraged, having baptized several converts. The Board were, on the

whole, much encouraged, and the receipts for the year had risen to \$40,596.

In 1861 the Convention met at Savannah, Georgia. To this meeting the Board reported that the year had been, partly from their large balance the preceding year, partly from the drought, partly from the attacks upon the Convention, and especially upon the Foreign Board, but chiefly on account of the political agitations of the country, a very trying one financially. Both the Secretaries had done an unusual amount of agency-work, and had voluntarily relinquished a portion of their salaries.* Appropriations to the different missions had been curtailed, and some of the brethren under appointment had been detained for the present. But the Board had appointed Messrs. Ratcliffe and White to the Yoruban mission, and Mr. J. William Jones to the Canton mission.

With the Canton mission the year had been one of unusual prosperity. Brethren Gaillard and Graves of that mission *had baptized thirty-seven converts*. All the native converts were "living consistent lives, and some of them were very active and zealous." Mr. Gaillard had averaged a sermon a day, and had for six months taught a class in theology, and both he and Mr. Graves had prepared "notes" on different parts of Scripture. Two men were preparing for the ministry, and the missionaries were training the church to systematic contributions, not merely to pay current expenses, but to spread the gospel. On the whole, it was clear that on the Canton mission, which had been so long in gloom, a brighter day was beginning to dawn.

The Shanghai mission, on the other hand, was still suffering from the troubles of the country. Only one had been baptized. Messrs. Holmes and Hartwell had gone to Shantang.

The missionaries in Yoruba had been surrounded, all the year, by all the horrors of war, the details of which were appalling. Thousands upon thousands had been slain, and pestilence and disease had added their desolations. The chief seat of the conflict had been at Ijaye, where Brethren Phillips and Stone and Sister Stone were. Brother Stone had been for a short time a captive, but, besides this, the missionaries had suffered no harm, and had, by their attention to the sick and wounded, and to the children thrown on their hands, gained an influence over the natives which they could not have done in peaceful times. Mr. and Mrs. Harden had labored successfully at Lagos, which, though not in Yoruba, is considered by the Board as a part of the Yoruban mission; and Mr. H. had baptized two, and Mrs. H. had taught a school of nine-

* This fact is not stated in the report of the Board, but appears in the report of the committee on the course proper for the Foreign Mission Board "in the present crisis."

teen. Mr. Stone had continued alone at Awyaw, had baptized one, and regarded others as hopeful inquirers. Mr. Phillips contended that the advance had been great in the Yoruban mission; never before had the missionaries had such a hold on the people. The little flock at Ijaye, too, had remained firm under trials and persecutions. He also maintained that labor in Yoruba by white missionaries was entirely practicable, and appealed solemnly and affectionately for such to go.

The Board had abandoned the Brazilian mission.

Mr. Rohrer and his wife had sailed for Japan. Receipts for the year, \$32,826.

In 1863 the Convention met in Augusta, Georgia. The very appearance of the minutes tells of war. The Board reported that the correspondence of the Board being limited, the senior Secretary was devoting some time to work among the soldiers, while Dr. Poindexter had retired to his farm, though still holding his office; that Mr. Ratcliffe, accepted missionary, had resigned; and that the other four brethren under appointment were laboring in different positions, leaving it to the God of missions whether they should ever go to the heathen.

The Canton mission had been sorely bereaved in the death of the devoted and useful Gaillard. A terrible typhoon (or Chinese tornado) had passed over the city and neighborhood, killing ten thousand persons, and he had been crushed by the falling timbers of his house, and instantly killed. He had written to beg that if missionaries had to be recalled, he might be the last, though the least, and had declared his willingness to live on a very small sum. He had baptized quite a number in the months preceding his death. Mrs. Gaillard was still at work among her own sex. Dr. Graves had commenced a new station at Shin-Hing, a large city—had performed much labor as a physician, attending more than three thousand patients, while he had also baptized several. Mr. Schilling had removed to Whampoa, and gratefully reported one convert, the first as the direct result of his ministry. These brethren had given up one-fifth of their salaries, and the compensation of the five native assistants had been reduced one-tenth.

The Shanghai mission also had been the subject of sore trial. Dr. Burton had returned to America—in all probability, finally. Mr. Bond and his wife, who had sailed from New York on the 3d of August, 1860, in the Edwin Forrest, had perished at sea, the vessel having never been heard from. Mr. Holmes, who had established an out-station at Che-Foo, five hundred miles north of Shanghai, had met a tragic end, having, with Mr. Parker, an Episcopal missionary, been cruelly slain in the camp of the insurgents. Mrs. Holmes, like Mrs. Gaillard, was still laboring as a missionary among her own sex. Mr. Yates had written that no good was hoped for to the mission cause from the insurgent

movement, and that it greatly interfered with the mission-work. He was acting as interpreter for the municipal council, and he and Mr. Crawford hoped, if necessary, to support themselves, without interfering with their preaching services. The foreign community had subscribed largely to rebuild the chapel which had been burnt, and the balance had been borrowed on the faith of the Board. The missionaries deplored the war in the United States, especially because it prevented the reinforcement of the mission. During 1862 the Asiatic cholera had prevailed in Shanghai, cutting off not less than eighteen hundred foreigners and thousands of the native population. At the new station, Tung-Chow, five hundred miles north of Shanghai, Mr. Hartwell had labored with encouraging success, having baptized several converts and instructed many inquirers.

Mr. Rohrer and wife, who had sailed for the Japan mission in the Edwin Forrest, had met the same fate with Mr. and Mrs. Bond. Four Pedobaptist missionaries were also on board.

In Yoruba a terrible war had continued to rage, desolating the country, but the prospect of its close was cheering. By the war the missionaries had been compelled to leave Ijaye, but Mr. Phillips and Mr. and Mrs. Stone had labored very successfully at Abbeokuta, twenty-five having been baptized, and they felt that a "great work of grace was going on." Mr. Phillips had taken a trip to England to recruit, and had returned to his post; and Mr. and Mrs. Stone were then in England, expecting to return to this country. The missionaries spoke in high terms of the steadfastness and Christian character of the native converts. The latter would often assemble in the busiest part of the day to pray for the health of the missionaries. Mr. Reid had not been heard from for some time. When heard from he was at Awyaw alone, but in better health and full of hope. Receipts for two years, \$32,981.

Here the war-curtain falls, and we have no more from our mission-stations till the Convention in Russelville, Kentucky, in May, 1866.

A brief resumé of the operations of the Board from the beginning of its existence to the Convention in 1863 may be interesting:

China Mission.—Twenty-two missionaries had been appointed, most of them being married. Of these, five had fallen—viz., Clopton, James, Gaillard, Holmes, and Bond; as also four missionaries' wives—viz., Mrs. Shuck, Mrs. James, Mrs. Whilden, and Mrs. Bond. Mr. Roberts had been dismissed. Eight had returned permanently to this country—viz.,

Messrs. Tobey, Whilden, Johnson, Shuck, Percy, Cabaniss, Burton, and Miss Baker; three had been prevented by the war from going out. Five missionaries remained upon the field—viz., Messrs. Yates, Crawford, Schilling, Hartwell, and Graves, all but the latter being married and their wives actively engaged. Mrs. Gaillard and Mrs. Holmes were also laboring as missionaries. Besides, several native assistants had been employed. Stations had been maintained all the time at Canton and Shanghai, and new ones had been established at Shin-Hing, Che-Foo, and Tung-Chow. Schools had been kept up, several chapels had been erected, the word of God and religious tracts had been scattered far and wide, and the missionaries had preached to tens of thousands in the interior of the empire. Considerably more than one hundred converts had been baptized, most of whom were holding out well, and in the judgment of the missionaries broad and deep foundations for future labor had been laid.

Yoruban Mission.—Originated in 1849. Sixteen missionaries had been appointed, including Mr. Hardin, a colored man, at Lagos; most of them being married. Of these, Messrs. Goodale and Dennard had died; Mrs. Dennard, Mrs. Reid, and Mrs. Phillips had also died. Two appointed as missionaries had been prevented from going out. Eight had returned permanently to this country, leaving Messrs. Hardin and Stone and their wives, and Messrs. Reid and Phillips, still identified with the mission. Stations had been maintained at Lagos, and, with more or less interruption, at Abbeokuta, Ijaye, Ogbomishaw, and Awyaw. Though many disasters had been encountered, some fifty converts had been baptized, and the missionaries were sanguine of ultimate and enlarged success.

A mission in Brazil had been commenced, and Mr. Bowen sent out; but his health had broken down, and for that and other reasons the mission had been abandoned.

A mission in Japan had also been determined on, and Messrs. Toy, Johnson, and Rohrer had been appointed as missionaries. The two former had been prevented by the war from going out, and the last named had, with his companion, perished at sea. The mission had been abandoned, at least for the time.

The Liberian Mission.—This mission was established soon after the Board began operations. It was conducted by colored men, though two white ministers (Elders Ball and Kingdom) had gone out as special agents of the Board, and the latter had fallen a victim to the fever of the country. Comparatively little mention has been made of this mission in the foregoing annals, because space did not permit details, and it was designed to present its history in a single view.

Some twenty-four stations were maintained, twenty pastors and twenty-six teachers being employed. There were about twelve hundred church members, and seven hundred pupils at the schools, while more than one thousand converts had been baptized. A most happy influence had been exerted by this mission, both upon the infant colony and upon the uncivilized natives within a few miles of the coast.

Total receipts of the Board from its formation to the Convention in 1863, \$437,037.

CHAPTER XIV.

THE period of 1861-65 was one that tried men's souls, and showed what manner of spirit they were of. It is therefore peculiarly interesting to observe how he whose life we are tracing felt and bore himself during that terrible period.

To state his views and feelings and course seems to be less desirable than to let them be gathered from selections from his correspondence and diary. From these selections it will appear that while he, in the main, sympathized with his people and regarded the Southern cause as just, he never sunk the Christian and the minister in the partisan. He always held his first allegiance to Jesus, and made it his supreme aim and business, amid the turmoils of the time, to walk with God, minister to the spiritual interests of his dying fellow-men, and labor for that cause which is indestructible and rides like a life-boat upon the billows of revolution and war. In the early months of the war the uncertainties of the times only multiplied his labors as Corresponding Secretary. Subsequently, when communication with the missionaries was almost cut off, and the Confederate currency became so depreciated as to be worth but little at home and still less in exchange with the outside world, while he continued to do what was possible in his office, he, with the approval of the Board, devoted much of his time to labor in the military camps and hospitals; first as colporteur of the Virginia Sunday-school and Publication Board, and afterward, for nearly three years, as Confederate post-chaplain.* This last place he held not as a sinecure, nor for the sake of being connected with the government or army, but that he

* Elder A. M. Poindexter, Associate Secretary from 1853-54, early in the war withdrew from the active service of the Board.

might, to greater advantage, labor as a minister of the gospel for the spiritual welfare of the soldiers. In no perfunctory manner did he fulfill these new and trying duties, but, on the contrary, with all earnestness and zeal, limiting his labors only by his abilities; and as considerable latitude was allowed him, while certain hospitals specially engaged his attention, he was accustomed to go, from time to time, to other points where, from peculiar circumstances, spiritual destitution existed. In all these labors he knew no man after the flesh, tenderly caring for Federal prisoners as well as Southern soldiers.

As this volume attempts to give not only his life, but his "times," a few extracts will be presented not specially personal to himself, but as affording glimpses, at least, of the inner life of the Southern people, the desolations of the Southern land, and the stirring events of the war.

Early in the war he resigned his pastorate of the Taylorsville church, which he had held about fourteen years. During that period the church had erected an excellent house of worship, and had not been without spiritual prosperity; and though he had not been able to do what he might have done under other circumstances, he had left an enduring mark upon many minds—an impression indeed upon the community. As in the case of the Grace Street Church, he was, after the lapse of a few years, again invited to become their pastor—a fact which showed how strong was the hold he had on the confidence and affections of the people.

Besides the troubles of the time, he was called to meet severe domestic affliction. Though his sons in the army were spared, his son-in-law, Rev. John L. Prichard, of Wilmington, North Carolina, who remained at his post during the prevalence of the yellow fever, fell a victim to the epidemic. Upon him then devolved the duty, peculiarly onerous at that period, of going to Wilmington, closing up the affairs of the deceased, and caring for the bereaved family. This duty he efficiently and tenderly performed, and from that time became the stay of his widowed daughter and a father to the six fatherless children.

[From his Diary.]

1861, January 4th. Psalm lxxxv. 35. Fast-day, Taylorsville. This day was generally observed. Having been set apart by the President of the United States, there seems to be a general readiness to regard it. The congregation at Taylorsville was large and solemn. We are living in perilous times, the whole fabric of our confederated Union being likely to be broken to pieces. South Carolina has seceded, and other States are soon to follow. God alone can preserve us from ruin. May he have mercy upon us, and save us from these fearful calamities which threaten us!

5th. After a hard day's work left at night in the cars for Alexandria. It becomes necessary to go out visiting as many churches as possible, that in this sad condition of the country, when all the avenues of trade are obstructed and money for our Board is coming in slowly, means may be secured for the support of our beloved missionaries. We must not allow them to suffer. The Lord have mercy upon me, guiding me in my solemn work!

After a successful Sunday in Alexandria he goes over to Washington on Monday, and in the Senate Chamber heard part of Mr. Toombs's speech. "It was impetuous and fiery, calling upon the Republican party to restore the peace of the country by a proper regard to the rights of the South."

January 8th. Returned to Washington. Weather unpleasant. Spent the day in making collections. Complaints are made of great scarcity of money in the present condition of the country. Great alarm is felt respecting the safety of the city, all fearing the influence of the mobocratic spirit.

At night attended the meeting of E Street Church; addressed the people on missions.

9th. The rain descending in torrents. Notwithstanding, attended to my work, calling upon sundry persons on behalf of the Board. Find it hard work to secure contributions. At night went over to Baltimore with the view of securing subscriptions already made. Much consternation prevails both in Washington and Baltimore, not only in business circles, but also among families.

11th. I found a good opportunity of addressing the students of Columbian College at eight o'clock A. M. Two of the young men are contemplating the mission-work. Much interest is shown by the students in the cause of missions. Dined with Brother Yeatman, then went with him to the Senate Chamber and heard Mr. Harlan of Iowa deliver a fiery, defiant speech. Left at seven P. M.

During February and March, he took a Southern tour.

[From his Diary.]

April 4th. I find the work of providing for the dispensation of the gospel to the heathen increasingly precious. I need, as one of the essential qualifications for its right performance, a sincere, hearty sympathy for the woes of the earth, and the millions groaning beneath those woes. Especially do I need sympathy with Christ in the great design of his appearance among men. If I were only more like him, and breathed more of his spirit, I should go forth to my work with an unconquerable energy, and more might I expect the divine support and blessing.

14th. 1 Cor. ii. 2. Taylorsville. Attended meeting at Junction. Afternoon, valedictory discourse. This day closes my labors with the church, having been with them, as a supply of the pulpit twice a month, for nearly fourteen years.

August 14th. After performing my usual work at the mission-room, walked out to the hospital to visit the wounded of the Federal army, now under our care. It was an affecting sight. Every variety of wounds and every class of men passed before my view. Conversed with many, exhorting them to repentance and pointing to the only source of hope.

[Letter to his Son in the Army.]

RICHMOND, August 18, 1861.

MY DEAR C——: Happy were we to receive yours, written last Monday. We were beginning to feel anxious to hear of your welfare, and so were many others in our city who have precious ones in your company and army. I am glad to know you are so well and cheerful. A glad heart and strong will are well suited to bear up the body amid fatigue and toil and peril. We know you are in a perilous position, but rejoice in the confidence that God can be your shield, and that from all ills he can preserve you. To him we constantly commend you. It is my earnest wish and hope that you may be able to maintain unblemished your Christian character, and that your spiritual strength and efficiency, instead of being diminished, may be increased. In order to this make arrangements for the exercise of a good influence on others. Confer often with the pious of your company on experimental religion, and especially on the best methods of doing good to those around you. You may quietly bring to bear upon many a heart the power of gospel *truth* in the form of suggestion or exhortation. I am glad to hear you have prayer in your company. Aim to keep up these meetings for prayer in the camp. They will do good. Several companies here have held such meetings. . . .

Last Monday I visited the wounded Federal prisoners. That large

building, the new almshouse, is nearly filled with them. It was an affecting sight. Some of the wounds are fearful. I conversed with twenty or thirty. All were ready to listen to me, and some freely declared that the kind treatment received was unexpected as it was undeserved. Some of them were very youthful. They begged me to come again, and to arrange to preach to them.

[To the Same.]

STAUNTON, February 27, 1862.

Finding an opportunity of sending a line to you by private hand, I conclude to write at once. I have just heard that your regiment has left Winchester, and know not whether to be pleased with or to regret the movement. Obedience is one of the first lessons the soldier has to learn, and when the word of command is given to move his position it is not for him to say or to know whether it is for the better or worse. You can certainly form no judgment concerning the safety of one position rather than another, and if you could, as a good soldier it is not yours to choose. When duty calls it is yours to obey. God grant that in this, as in all things, you may meet his approving smile. I hope you may be enabled to appeal to him at all times for the rectitude of your course, and to cleave to him as your guide and Saviour. The trials of the camp are numerous and severe. God only can strengthen you to meet them. He has wonderfully sustained you hitherto amid all the hardships and exposures of the last ten months. Not only have you passed them unharmed, so far as the body is concerned, but I trust the same may be said of you spiritually, so that you can testify, "He hath kept my feet from falling, mine eyes from tears, and my soul from death." He will, I trust, still keep you.

You are making a serious sacrifice in educational matters, but I hope you will yet be able to finish a course of study, or, if not, that God will prepare you for some useful pursuit in life. It is very pleasant to be with George and his dear family. I am also attending every day to the hospitals, visiting the sick. The same has been done at Culpeper. Should you remain at Manassas, I may spend a week or more in visiting your regiment as a colporteur. Can I do this with propriety?

[From his Diary.]

1862, May 30. Yesterday the General Association convened; attendance small. Passed through the business, and at two o'clock P. M. adjourned. Never has such a meeting before occurred. Instead of hundreds gathered together as usual, but a few, perhaps not more than thirty-five, were here. How anxiously may all pray that this war may pass away! When, oh when, shall the people of God resume their accustomed labors for the spread of the gospel?

31st. This has been a sad day in Richmond. Last night a most fearful thunder-storm occurred. It continued several hours, with almost unremitted and blinding flashes of lightning. Early this morning it was manifest that the long-expected battle was about to commence, twenty or thirty thousand of the Federal forces having crossed the Chickahominy River. At one o'clock the roar of the artillery was heard in R. It continued till dark, and for hours the wounded were being brought in. Several hundreds on our side were killed and wounded.

Sunday, June 1st. Preached at Louisiana Hospital in the morning from Psalm xxxvii.; in the afternoon at the same place from Hebrews iii. 8, 9. The battle has been raging all day; the wounded are still being brought in. All the cushions of the churches are given up to make beds for their use. O Lord, interpose in this struggle. Save the people of this city.

2d. Spent this day at one of the hospitals, assisting in changing the clothes, washing the feet, bathing the wounds and the temples of the poor sufferers.

3d. Still among the wounded ones. Closed the eyes of a noble-looking man, who after painful struggles rested in the slumber of death. At Seabrook warehouse found about six hundred cases. One of the sufferers, a Baptist youth, told me he thought his end was near, but he said, "I am not afraid—I am ready for heaven; and what a change! From war and bloodshed I shall go to the blessed rest of the skies."

7th. Every day I have spent among the suffering wounded. I knelt between two men, one a Baptist and the other a backslider. They will both probably die. "I have wandered from God," said the backslider, "and that troubles me." One, a South Carolinian, I assisted in the agonies of death, and saw him pass away on yesterday. I have witnessed enough this week to melt the hardest heart.

14th. The whole week spent among scenes of suffering at different hospitals. This evening a soldier, Mr. Fish, who has been at my house a week, died. He is from Warren county, Virginia. Saw also a Georgian die.

15th. Preached from Isaiah lv. at Camp Winder. Yesterday spent at Camp Winder, also this morning; conversed with many. There are between two and three thousand here. Yesterday from this place twenty were buried. This morning saw twenty more, wrapped in their winding-sheet, in the dead-house. . . .

September 27th. The meetings commenced about ten days ago at Camp Winder have been kept up every night, and about thirty conversions have taken place. Brother Gaines of South Carolina has done most of the preaching.

28th. In the morning, Brother Walter of South Carolina preached at Camp W.; in the afternoon, Brother Gaines, and I at night. At nine o'clock A. M. we held a conference meeting to receive candidates for baptism. At five o'clock P. M. I baptized three soldiers in the bath of the hospital. It has been a pleasant day to all.

October 1st. Met the brethren of the Portsmouth Association at Sappony church, Sussex county. Out of forty-four churches, only eleven were represented, the rest being, or most of them, within the lines of the enemy. It furnishes a melancholy evidence of the terribleness of this war that so many of God's people should be prevented from assembling in their convocations as an associated body. Went home with Mrs. Ball.

2d. Preached at Sappony church from Rev. xxi. 6. Delivered also an address before the Association on the subject of colportage, and another on missions. Though the number of delegates is small, all seem to be deeply interested. The meeting will not be in vain. Some statements were made showing the great suffering of many who are in Portsmouth and Norfolk.

November 18th. A letter received this morning confirms our apprehensions. Our dear Mr. Prichard is no more. We learn that he left this world, so full of sin and sorrow, on Thursday night last, the 13th instant. I feel a painful loss in his death, and how great the trial to his family no estimate can be made. So loving was his spirit, so faithful was his whole life, that the churches and society will suffer beyond all computation. The Lord take his six children and the stricken mother under his special keeping! May this sorrowful event be sanctified to my own good!

December 1st. Returned from Ashland this morning. Very busy all day arranging to leave for Wilmington with dear J—, to adjust her affairs and to arrange for her removal to Richmond. This is indeed a melancholy duty. My daughter is left a widow with four little children, and two by Mr. P.'s former marriage, to care for. It will now be my duty to take all under my special supervision. The Lord prepare me for this heavy responsibility!

3d. Left Richmond at three P. M. with daughter J— for Wilmington. We go on a sorrowful journey. Often have I gone to the South with the pleasure in view of seeing and being for a while in the family of my child. Her husband was a genial companion, and always met me with a smile when I entered his home. How many happy hours have I spent in his society! I now go to his home to find it desolate.

5th. Arrived at Wilmington at two A. M. Robert Prichard met us at the dépôt with a carriage, and soon we drove up to the house and met with Sister Lydia Prichard. She feels, as she may well do, the death of her brother. His house has been her home for years, and now she mourns

as one who has lost her best earthly friend. I will strive to fill his place. The day busily occupied in arranging for the settlement of the estate.

7th. Preached in Wilmington Baptist church from Lam. iii. 33. At night heard Mr. Terry, Episcopal minister. The cold is intense. The houses of worship open for the first time since the fever. This is a sad time. Everything reminds me of the dear departed one. All over the house I roam, as if expecting to meet him and to hear him, but all is cheerless and silent. His garments I see, and all the little mementoes of his presence, but he is gone. His library, his desk, his inkstand and pen, are all just as he left them. Dear, good man! The more I see of his home, now left by him for ever, the more am I impressed with his sterling excellence of character. Everything here reminds me of his love of order.

9th. Left Wilmington at eight o'clock P. M. for Charleston, for the purpose of arranging, if possible, for the transmission of funds to our missionaries.

10th. Missed the connection at Florence, and passed on to Columbia, where I spent the night. Saw Dr. Wilson* and another gentleman for the purpose of consulting them on our missionary interests.

1863, May 3d. Was called to-day to preach the funeral of Mrs. Bibb of Caroline county. As I was returning the cars were intercepted by a cavalry Federal force at Ashland, consisting of two hundred and seventy-four men. The soldiers on board were all patrolled. I walked to Brother Woodfin's, and looked on as they proceeded to their work of destruction, burning the tenders and railroad. They left just before sundown, taking government mules and several negroes.

4th. Left Ashland on foot. Found the road at different points destroyed. Within nine miles of the city found three Federal cavalrymen conferring with two or three gentlemen on the question of surrender. Joined in urging the men to give themselves up. They gave up their fine horses and their arms, and soon were marched into Richmond. I reached home at three o'clock. Have walked to-day, without much inconvenience, about twenty miles.

5th. This morning was to have left for the Convention which occurs at Augusta, but in consequence of the terrible battle which occurred at Chancellorsville on Sunday I did not esteem it my duty to be absent. Hundreds of wounded men are coming in, and our hospitals are filling up. I am constantly employed in visiting the wounded and the dying.

June 16th. Started on a journey to the South on behalf of the Board, with the hope of securing permanent arrangements for sending money to the missionaries.

* Secretary of the Presbyterian Board.

19th. Arrived at Charleston about daylight; could find access in none of the hotels—all full. Busy all day.

20th. Very busy all day visiting the agents of importing companies, and hope to succeed in obtaining the forwarding of moneys to the missionaries. At night left for Savannah.

22d. Busy arranging fiscal matters for the Board.

October 4th. Preached at Penitentiary at nine A. M. from Hebrews iii. 7. Second African Church at eleven A. M., Psalm cxix. 80. This has been a busy day. Spent part of the morning at the Penitentiary; saw old Mr. B. Poor man! how much I pity him! In a fit of passion he murdered a neighbor, and now, in his seventieth year, he is immured in a cell, and has yet four years to stay. I visited also the sick in the hospital. One man especially, who is quite low with consumption, has two years to remain, and never expects to see his wife and four children again. The congregation was large, and all the convicts deeply serious. Went afterward to the Second African Church and preached to a large assembly. Dined at home. At four o'clock heard Brother Jeter; then visited J. C., who is badly wounded, at Hospital No. 1, then visited Miss S., who is sick. Quite weary at night.

8th. Visited again the sick man at the Penitentiary; he has now hope in Christ. My last conversation was made a blessing to him. Then visited J. C. at the hospital.

9th. Left home with wife for Mecklenburg county. Reached Colonel B.'s about night; cordially welcomed. Spent the evening pleasantly in reviewing events which occurred forty years ago, when we were boys.

13th. Went to Brother B.'s and spent most of the day; at night went to Mr. S.'s. Walked over to the old homestead, where many of my boyish days were spent. Every vestige of the building is gone but portions of the chimneys. A large walnut tree is growing at the spot, in all probability sprung from a walnut deposited by me when a boy. How I should like to know the history of that tree!

15th. Came as far as the house of Mrs. Burrill. Found this mother in Israel still alive, she being about eighty years old. It is about thirty-eight years since I was at her house. The evening agreeably spent in conversation. How good the Lord has been to me! I would love and adore and serve him.

1864, April. Fast-day. Came to Fredericksburg last evening, and preached for the people of this desolated town. No minister now lives here. Almost every home bears the marks of the terrible bombardment of December, 1862. Many lost their all. Those now here are literally pilgrims, not knowing when they may again be driven from their homes.

"I would rather die and go to hell than to die and leave my children poor." This was the statement of a man who lived and died without

hope in Christ. Horrible sentiment! And yet how many practically make this declaration!—many who would shudder to express it with the lips.

[To his Son in Staunton.]

DECEMBER 24, 1864.

. . . . Richmond is all astir with the holiday excitement. Notwithstanding the condition of the times, I find no gloomy faces or despondent hearts. Prices are fabulously high, but everybody has money. Yesterday I saw a plainly-dressed man give fifty dollars for a moderate-sized turkey for his Christmas dinner. Here and there one may be found who is fearing the result of Sherman's and Butler's movements, but most of the people are ready to look for ultimate success. Respecting Hood, all yet seems involved in obscurity, though in all probability his arrangements will prove a failure.

The children concluded to anticipate the usual Christmas festivities, and now the tree is loaded with all sorts of presents, mutually made. It is quite brilliant, and all the little ones are wild with delight. Several of the neighbors are in, sharing with them in their pleasure.

. . . . Specie is now selling at fifty dollars, and the rates of everything are in proportion. Sugar from fifteen to eighteen dollars, coffee from twenty to twenty-five dollars, and so of other articles.

The condition of things in the military world is depressing, but I suppose not more so than at other periods of the war. . . . The coming spring will greatly intensify the spirit of hostility, and almost superhuman efforts will be put forth to secure possession of our city. I wish, however, in the midst of these calamities, to look up, confiding in the care and kindness of our heavenly Father. It is very probable when the war ends all my little accumulations will have melted away, but in that event have I not reason to confide in him? He has taken care of me thus far, and will he not still feed and clothe me and mine?

[To his Wife.]

AUGUSTA, Georgia, January 28, 1865.

I am thankful to say my journey thus far has been without occurrences of a painful character, though not without some discomfort. My letter from Wilmington informed you of the unpleasantness of the weather, roads, etc. For three days after I left home the whole exterior world was wrapped in gloom, fit emblem of the times, and it required the full force of reason and faith to resist the tendency to melancholy feeling. The only relief to the scene was the drapery, ever-varying and almost fantastic, with which Nature was arrayed in icicles pendent on every limb. Sometimes the forests were absolutely resplendent with these icy gems. But soon the crashing of falling limbs and trees was heard, and

along the whole line of the road the destruction of the orchards and woods was beyond anything I recollect ever to have seen. My first four nights were uncomfortably spent at dépôts or at dirty hotels. At Wilmington, retiring after midnight, I paid fifteen dollars for a little rest. . . .

I walked over the shelled portion of Charleston, extending over acres of deserted streets. It was a spectacle of melancholy grandeur. Palatial residences, splendid mercantile houses, churches once thronged with worshiping assemblies, are all torn to pieces by shells or burned to ashes, while the streets, grown up with weeds and grass, exhibit scarcely a passenger, and he rapidly treads his way, as if afraid of his own footsteps or of falling bricks from the crumbling walls. The very heart of the city is now a dreary desolation, having not a solitary family, and scarcely a house remains without some mark of the terrible bombardment. The upper part of the city is filled with the present resident population, consisting principally of Jews, free negroes, and poor families. It is by no means a pleasant sojourn which the traveler may make as for a day he remains for business purposes.

Yesterday I came to this place; am now in the home of Brother W., and recreating in the pleasant employment of corresponding with those I love at home. I have arranged to preach to-morrow and plead our cause. About the future of my journey I cannot yet say, but if the way is open I shall probably go on to Alabama. My plans relating to Lower South Carolina, where I expected to secure large donations, are all disappointed, as the people are fleeing from the advancing columns of Sherman's army. As I am here, and may not probably come South again this spring, you will not be surprised if I am away several weeks, especially if I go to Alabama. However, all the future is uncertain. We literally know not what a day may bring forth, and can form but few plans beyond the present hour. . . .

Augusta has been visited by a terrible scourge in the form of a desolating flood. The principal streets were submerged from two to five feet, and for two days the only passing was in boats from house to house.

Great excitement prevails in reference to the expected visit of Sherman. Hardly any one is willing to sell his goods, but few provisions are coming to market for fear of the impressing agents, and the people are apprehensive of real suffering. Wood is one hundred and fifty to two hundred dollars a cord, and the weather for nearly a week has been unusually cold. My fingers are almost benumbed, even with a fire in the room.

Saturday, P. M. Since the above was written startling rumors are afloat. It is said that Sherman with his army is forty miles this side of Savannah, on the Georgia side of the river, advancing as if he were coming to this city. The terror-stricken people are leaving their homes, driving

their cattle through this city to some place of safety. It is probable that all the forsaken homes, many of them tasteful and beautiful, will be utterly destroyed. No regard will be paid to the usages of war, as Sherman has said he could not, if he would, restrain his men from laying waste everything in South Carolina. May God have mercy upon the people!

[From his Diary.]

1865, April 2d, Sunday. Preached at Ashland, and in the afternoon went out to the home of a brother in the country. Just before night a rumor reached us that Petersburg had been taken and that Richmond was likely to be evacuated.

3d. Upon going to Ashland found the cars from Richmond bringing large numbers of families, fleeing from the Federal army. The evacuation of the city was certain, and even at this distance the blowing up of magazines was heard. All was apprehension and distress. I could not but feel a deep concern for my family, not knowing what might be the condition of things at my own beloved home. About nine o'clock I took the cars for R. Long before reaching the city, the dark, rolling clouds of smoke and the sound of bursting shells too fearfully told of the destruction which was going on. Upon reaching the suburbs, as the train slowly approached, we saw the blue uniform of the soldiers already posted in the fields, showing that the city had fallen. Having assisted some ladies out of the cars, I hastened home, and was happy to find all safe. But deep was my grief to find my beautiful city in flames, and all over her streets advancing troops, and excited crowds telling the sad story of the ruin which had overtaken us.

CHAPTER XV.

AT the beginning of the war all the operations of the Foreign Mission Board had reached a high degree of efficiency. The various stations were well manned; new posts were about to be established; a band of choice men were under appointment, and others were offering themselves; a new spirit of liberality had become manifest, and the two Secretaries felt that the denomination would respond to almost any appeal which the Board would make to them. A crisis had been reached, and a new career had been commenced. As we have seen, the war put a period to this progress. Its close left the Southern people pecuniarily paralyzed, and uncertain and hopeless as to the future. But the evangelization of the world was not to be relinquished on account of any political revolutions or outward discouragements, and immediately the Board resumed vigorously its long-interrupted work. The raising of the curtain disclosed two facts: first, that the missionaries, toiling under such discouragements and suffering many privations, had not been without tokens of the divine favor, the missions having enjoyed much prosperity; second, that notwithstanding the unprecedented and most praiseworthy liberality of Maryland and Kentucky, and the labors and sacrifices of the missionaries, a debt of about ten thousand dollars had been incurred. To pay this debt, and at the same time support and reinforce the missions, was the heavy task which the Secretary, now single-handed, assumed. With all the hopefulness and zeal of his earlier days he addressed himself to this work, which might have discouraged one less accustomed to labor amid discouragement and difficulty. He believed the South had a future, and that it was the part of God's people patiently to build up the waste places of Zion, and lay again, as far as needful, the foundations which

the war had destroyed. At first, Maryland, Kentucky, and Missouri were the fields that he most relied on, and liberally did they respond. In the Southern States, and especially the cotton States, little could be done. There was a great dearth of money and much suffering, and many felt that there was an impropriety in asking a people so shorn of their possessions and so needing help themselves, as regards both their temporal and spiritual interests, to support and propagate the gospel in distant and heathen lands. But he saw that even in this distress, gifts to foreign missions would be the surest road to prosperity, and ceased not his appeals even to churches and regions the most stricken, citing the example of those primitive saints whose deep poverty had abounded unto the riches of their liberality. Nor were these appeals in vain. From the impoverished, rills tiny but numerous began to pour into the treasury,* and ever since the war a larger number of persons than ever before have given, though in small sums, to this cause. He still took long journeys, especially to the more prosperous States, but more than before relied on letters addressed to individuals; and touching were the replies he often received accompanying a widow's mite offered in prayer and love and faith, while he in turn never failed to acknowledge these gifts with commendation and expression of the personal pleasure they gave him. Thus was the debt paid, the missions were sustained, and the work of enlargement was begun.† But he did not accomplish all that he desired, and

* The Report of the Board to the Convention meeting in Memphis in 1867 uses this language: "Never before in our whole history as a Board have we known so many cheering instances of self-sacrificing devotion to the cause of foreign missions as during the past year. Many churches and individuals who never before were interested in this work have, with no little inconvenience to themselves, sent up their contributions." The Board, however, also gratefully acknowledge very large donations from a few individuals.

† The Convention which met at Russellville in 1866 requested the Board to consider the expediency of securing the return of Rev. A. M. Poindexter to his position as Associate Secretary. The Board conferred the appointment upon Dr. Poindexter, but, having been called to the work of endowing Richmond College, he declined to re-enter their service. In their report to the Convention at Memphis they use this language: "The failure [to secure Dr. Poin-

to the very day of his death he was pressing upon the Board and the denomination, expansion, and longing to see greater devotion and liberality in the great work of giving the gospel to a perishing world.

The period immediately succeeding the war was almost as trying to Christian temper as that of the war itself. Much occurred, when men met who had widely differed on that subject, to evoke bitterness of feeling and expression. It is not too much to say that under these difficult circumstances he bore himself as a follower of Jesus Christ. Having honestly believed in the right of the Southern people to establish a government of their own and to manage their own affairs in their own way, he had no repentance to profess, no confessions to offer to his brethren of the North; but, on the other hand, he calmly accepted the decision of Providence, promptly gave in his allegiance to the restored Federal authority, and was prepared to do his whole duty to the government. Moreover, conscious of his own sincerity in the past, he was not disposed to question the motives of his brethren on the other side, and was willing to extend the hand of fellowship to those who could be as charitable as he. Organic union between the two sections in missionary operations he did not desire. Personally, he could have entered into it, but he was sure the great body of Baptists, North and South, were not ripe for it, and the ripening process could not be hastened by forcing; while, besides, he had serious doubts whether such union was expedient, even were there no obstacles to it. He met, after the war, many old friends who felt as he did on these questions, with whom he exchanged kindly greetings. Cordial letters came

dexter as Associate] has devolved upon the Corresponding Secretary of the Board an immense work. With no assistance at the rooms except such as his own family could give, he has been compelled to conduct the whole correspondence at home and abroad, and to meet all the pecuniary demands upon the Board. Never before has he found the pressure upon his time and thought so heavy." In 1868 the Report, after referring to the financial depression of the South, states that "almost all the funds which have come into the treasury were in response to direct appeals from the Corresponding Secretary."

from such friends as Stow, Babcock, and Backus. Others had become alienated from him,* and some who did not know him were not slow to say and do things in his presence which might show their abhorrence of the course pursued by him and his associates at the South. All this pained him, but he in patience possessed his soul, committing himself and the question at issue to him that judgeth righteously, uttering no language of angry recrimination, but, as occasion demanded, speaking or writing words of calm and manly defence of himself and his people against charges in a few instances proceeding from other causes, but more often the result of ignorance and misapprehension. These words, spoken and written, and still more his personal bearing, tended much, as I have the evidence before me to show, to bring about that better understanding and feeling which—God be thanked!—now prevails, and is destined to be perfected, between the two sections. Many of his articles at this time were published in the widely-circulated papers of the North, and spoke for themselves. I do not refer to them in detail now, for the issues have for the most part passed away, and they are alluded to only as illustrating his character and course under circumstances the most trying. Some brethren at the North met him for the first time in the exciting period just after the war, and were deeply impressed by his mien and spirit. Horatio Gates Jones, Esq., of Philadelphia, writes: "I enclose you two letters written some years since by your esteemed father to Dr. Babcock, my father-in-law. You will see that he then suggested the propriety of our Publication Society issuing a Baptist hymn-book. I met your father soon after the close of the war, in this city, and was so impressed with his lovely spirit and his

* One of the sorest trials of his life was the alienation of feeling entertained by his old and dearly-loved friend whose name has so often occurred on these pages—William Crane. Mr. Crane warmly sympathized with the North during the struggle, and after it was over he could not feel reconciled to the course pursued by his quondam brethren of the South. While his opinions on the subject remained essentially unchanged, his feelings were much softened before his death. No doubt he and the pastor of his early years have ere this lovingly greeted each other in the heavenly world.

gentle Christian manners that I invited him to dine with me, and I shall never forget the interview."

The following extracts are from a letter written to him by Dr. Stow of Boston, January 3, 1866. It is gratifying for the kindly spirit it breathes, interesting as predicting what has since been largely realized, and very instructive as to the proper means of bringing about a true union between Northern and Southern Baptists. It shows also the pleasing fraternal relations subsisting between two men who, differing on many questions, were alike in their love for Christ and his cause:

I am truly glad, my brother, to hear from you. Hundreds of times during our unhappy conflict I have thought of you as I once knew and loved you, and wished I could see you and fraternally talk over our national affairs. Very likely we should have differed in our views upon many points, but I felt assured that I could converse calmly with such as yourself and Brother Ryland. Alas! how closed was the door against all interchange of fraternal feeling!

You gladden my heart by what you say in your first paragraph expressive of a wish that a better feeling may prevail between the South and the North, and especially by what you say of "indications" favorable to such a result.

The great mistake on the part of some well-meaning men has been a hasty attempt at overtures for a reconciliation. My confidence has been, and still is, that the Christian spirit will yet bring us together in restored affection and harmony. But these peace-makers have seemed to forget that such a degree of exasperation could not be expected to subside at once. It must require time and much calm thoughtfulness and prayer to heal so wide a breach and bring alienated hearts into affectionate concord. There must be patient forbearance on both sides; and the process of reunion will have commenced when there shall be a quiet abstinence from irritating words and from all unauthorized proposals of the *terms* of peace. You and I may not live to see the consummation of our wishes, but I cannot doubt that a few years will bring about great changes of feeling. Already I see at the North an immense change that promises good. It goes on silently, and will continue working in the Christian masses, and in due time put matters in a hopeful shape, so that some concerted movement can wisely be made toward a recementing of the ruptured bonds. Let me fraternally ask of you two things: 1. That you will not misjudge the disposition of your Northern brethren by taking the noisy utterances of extremists as indicative of the prevailing spirit;

2. That you will use your whole influence to persuade your Southern brethren not to misjudge us, as I fear many of them do. Let us "*study* the things that *make* for peace, and things whereby one may edify another." We are still widely apart, and can be brought together by no forcing process. The nearer we get to Christ, the nearer shall we come to all who resemble him. 'You may soon hear from me again.

With affectionate esteem,

BARON STOW.

Soon after the war the white Baptists of Virginia, who had always been interested and active in labors for the spiritual welfare of the colored race—a fact attested by the large number of colored Baptist communicants—attempted, under the altered condition of things, to do what might still be practicable in the same direction. Early in the summer of 1865 the State Mission Board of the Baptist General Association of Virginia, carrying out the instructions of that body, appointed a standing committee to promote the religious instruction of that race. Of this committee Mr. Taylor was a member, and was deputed by them to confer with the Secretary of the Freedmen's Bureau as to the practicability and expediency of co-operation between the Bureau and the committee in improving the condition of the freedmen, and to offer any aid in their power toward this object. This duty he performed both by correspondence and by personal interviews with the Federal authorities, the overtures of the committee being received in the spirit in which they were made. Precisely what was accomplished cannot be stated, but the efforts of white Baptists in Virginia since, in the same direction, have steadily continued, and have not been without a blessing.

[Letter to one of his Sons.]

RICHMOND, December 16, 1868.

. . . . I have been sympathizingly interested in the reference you make to your preaching experience, as it has been, in many respects, my own. I have loved the work, but have always been tormented by a strange timidity, a shrinking from the gaze of critical observation, and the apprehension that I should fail to present my thoughts in any way correspondent to the importance of the subject. It is likely the same experience would have been realized in the practice of law or in political life. The more I have sought simply to do good and to recognize my auditory as

in a fallen condition and needing divine help, and especially when the wondrous adaptation of the gospel to human exigency has been felt, have I been relieved of the discomfort of public labors. Indeed, in not a few instances have I found absolute enjoyment in preaching under this influence.

At this period, looking forward to the resignation of his office as soon as the affairs of the Board should be placed upon a satisfactory basis, and expecting to devote himself to certain literary work, mainly of a historical character, he also projected a periodical publication somewhat similar to the *Baptist Memorial*, with a view especially to the collection and preservation of material for denominational history. This enterprise he was prevented from carrying out. But his plan and the deep interest he took in it were very characteristic of him.

[To one of his Daughters.]

CHICAGO, April 6, 1868.

I must write a line to let all at home know that I am well and doing well, so far as health is concerned. Yesterday I preached twice, and addressed a Sunday-school, as well as administered the Lord's Supper having been at different extremes of the city during the day. In the morning, for instance, I rode on a street-car four miles to look in at a Sunday-school with eight hundred children; then walked a mile to another car, and rode one mile and a half and preached; took dinner with the pastor, Brother Wren; afterward attended his Sunday-school—attendance, seven hundred and ninety; then went into a German Sunday-school, where all the singing, reading, speaking, etc. is in the German language; attendance, three hundred. After an early tea took two sets of cars and rode three miles in another direction, preached to a large and interesting congregation, administered the Supper, then walked nearly a mile, took the car, and came to my lodging. After the sermon last night a Spiritualist arose in the congregation and inquired if I was willing he should ask me a question. I told him, Certainly. He then turned and began to address the congregation, but when I interrupted him, informing him that it was no time or place for a discussion, he sat down.

I have received no other than the kindest attentions from the Baptists whom I have seen here, and have accepted two or three invitations to meals. Nor have I heard anything offensive in regard to the South. Indeed, the people seem too much absorbed in building up their city and attending to their business interests to talk on the subject of politics. The go-aheadative spirit is predominant.

I see the death of Brother Howell announced. How time passes! It seems but yesterday since, in 1827, I saw him, a tall, spare-made youth, in homespun clothing, on his way to the Columbian College.

[From his Diary.]

1866, January 1st. Have been deeply affected in hearing of the death of my esteemed brother, Richard Gwathmey, who was taken from this sorrowful world this morning. I have known him well and loved him tenderly for nearly forty years. He was a good man. May the all-gracious One comfort his excellent wife, and guide and keep all his children!

How poor a thing is the resolution of a frail mortal! and yet I would humbly desire on this, the first day of the new year, to be a more devoted servant of the Lord Jesus—to fill up this year with acts of obedience to him, hoping in the all-cleansing efficacy of his blood. God alone can keep me from the pollution and power of sin. I seek his interposition. The past year was truly eventful; I cannot forget it. May I never cease to remember the divine goodness to me and mine! My children all preserved, and my dear companion, amid all the dangers of the war.

April 20th. Was rejoiced to-day to learn that our step-grandson, Robert Prichard, is interested in the great interests of his soul. How happy would his now sainted father have been to see the penitential tears of his first-born son! And may he not even now know and rejoice over this event? The Lord bless the youth, and lead him in the right way!

21st. Robert comes home this morning rejoicing in a found Saviour. Have had a free conversation with him, and find his views of the plan of salvation definite and clear. May his path be like the shining light, which shines more and more unto the perfect day! *

May 7th. I have been reading the life of General Thomas J. Jackson, by Dr. Dabney. It is a life which may be studied with profit. Not only are his marvelous capacities as a military chieftain brought out with fidelity to truth, but his strong moral character and humble, earnest piety are clearly delineated. There is perhaps in all these respects a natural tendency in the author's mind to give the portraiture of his friend free from the blemishes which might in any degree mar the beauty of the picture. In the hands of Dr. Dabney the life of Jackson is almost faultless. I should have been glad to see more of what might be called his idiosyncrasies as I have heard them stated by those who knew him well. It is, however, a noble tribute to a noble man which is furnished by the author, and an able defence of a noble cause. The chapter on the causes which

* Robert was in 1870 appointed missionary to China, but soon after fell into a decline, and died a few weeks after his grandfather.

led to the secession of the Southern States is a fair statement of the question, and the Southern people are well defended in the position they occupied.

13th. Psalm xxxvii. 37. Taylorsville. Preached to-day the funeral of Brother M. Winston, pastor of the church, by special request. This good man has been cut off in the midst of his days. His death was the result of a cold taken when marched on foot five days and nights from his own quiet home to Fortress Monroe. He was there cruelly imprisoned several months.

During this month he attended the meeting of the Southern Baptist Convention at Russelville, the first after the war. He refers to it as "a happy greeting of long-separated friends," while he found "the deliberations pleasant." The summer and fall were marked by repeated attacks of severe sickness, caused for the most part by labors beyond his strength, but which the interests of his work seemed to him to render necessary. In October he was called again to the pastorate of the Taylorsville church, to which he had so long ministered, but was constrained to decline the invitation. "It would have been," he says in his diary, "in many respects pleasant to preach the word to this people, but a fear of entrenching on the duty I owe to the Foreign Mission Board inclines me to the course I have this day adopted."

1868, January 2d. To-day engaged in writing letters. I am feeling deeply concerned about our missions. The universal poverty of our people is affecting our receipts. We must soon increase our forces in the foreign field, or the stations will go down. Lord, find the men and the means to sustain them! Thou art the Lord of the harvest. It is with thee to send forth laborers. Let me be led to use the proper means for securing suitable men! I wish to be more devoted in the great work I am required to superintend. The work of spreading the gospel occupies but a small place in the regard of the Lord's people. It would seem that its diffusion would be an object of so much importance in their esteem that they would think and pray and give on this behalf, not merely as a duty, but as one of the highest privileges. If Jesus and his salvation are precious to the heart, surely to make them known to others will be a constant endeavor.

4th. Have been very busy all day. The letters written, I trust, will avail in promoting the cause of missions. If every Baptist will only give

a small amount annually, all the objects contemplated by the Board would be met. I am seeking a more direct co-operation on the part of the Baptists of the South.

5th. Psalm lxxii., Manchester. At night addressed the concert of prayer at Grace Street; congregation large. Have arranged to-day for the observance of the concert of prayer by all the churches of the city. This meeting has been neglected by most of them since the war. If God be not sought by his people, how can we expect his blessing? I long to see the churches interested in the work.

12th. Meeting of Trustees of Richmond College at Dr. Steel's. Financial condition of institution somewhat embarrassed; debt about five thousand dollars. Great caution and economy requisite. I am placed as chairman of a committee to look into our affairs, and to recommend appropriate remedies.

March 31st. Arrived at Chicago at eight o'clock this morning, having traveled all night. Proceeded at once to the object of my visit, seeking the sale of lots belonging to Richmond College. Called on Dr. Evarts. Engaged lodgings and made arrangements for board during the time I remain here.

April 5th, Sunday. Matthew xi. 28, 29, at the North Star Mission; Brother Wren, pastor. Addressed the Sunday-school in the afternoon, and heard Dr. Jeffreys preach. At night preached at Fifth Church, Chicago. Returned to my lonely lodgings weary and worn.

7th. Left Chicago at night, expecting to travel all night. Though I have failed thus far to sell the lots belonging to Richmond College, have made such arrangements as will lead, I think, to this result.*

The next entry is interesting in connection with the fact that he and Elder Allen left this world for their heavenly home on the same day. It is not improbable, as was suggested by the editor of the *Herald*, that together they may have made their journey to the shining shore.

Saturday, May 30th. Left home to attend ministers' and deacons' meeting at Trinity Church, in Louisa county. Met quite a number of brethren and mingled in the discussions. Went at night with Brother L. W. Allen to Mrs. Mansfield's. It was truly pleasant to spend a little time with Brother A., whom I have known for so many years. Sunday, made several addresses on subjects connected with the cause of Christ, but especially with reference to missions. Collections divided between foreign and State missions.

* This was subsequently effected as the result of his efforts.

August 4th. After a very busy day left home at night for Missouri. I find these long journeys more and more undesirable, but duty seems to demand them. I tear myself away from those I love because the work of the Lord seems to require it. I am profoundly impressed by the thought and conviction that come over me that my life has been too listless in respect to the cause and glory of Jesus. I have not, in the true sense of the word, been living for Christ. I am ashamed of myself. Before God I would be humbled in the very dust, and I feel like crying to him for help to rise superior to this world and its poor dying vanities. I want to be a new man—renewed day by day, brought up to a new life with Christ, so that I may say, Christ liveth in me.

CHAPTER XVI.

THE three closing years of his life were characterized by an undiminished activity, despite frequent attacks of painful sickness. Indeed, these last, while in a measure unfitting him for severe toil, seemed to stimulate him to redoubled earnestness, that he might "finish his work" and leave "nothing undone." This period, though not marked off by any sharp lines from the years preceding, was one of growth in spirituality and meetness for heaven. At the same time, while realizing the probability of his early decease, and quite ready for it, he retained to the very last his love of life and interest and enjoyment in those earthly matters that had concerned him, thus illustrating the apostle's statement, that "all things" belong to the child of God. His decline was gradual and protracted, and he worked, dictating letters, getting out the *Journal*, and conferring with a committee of the Board, till he was in a dying condition. As, therefore, his life seemed to merge into death, so it has seemed good to make this chapter follow him through the last three years, even unto the end.

One thing was to him a subject of peculiar joy and gratitude—that, though he was failing, the cause to which he had been for a quarter of a century devoted was advancing to a higher prosperity; and his heart was cheered by the assurance that, though he might not see it, a brighter day was dawning—a day of greater liberality and prayerfulness—a day when more men should go out to evangelize the heathen, and Pentecostal scenes should be again witnessed. Especially did he rejoice in the establishment and success of the Italian mission, and indulge glowing hopes of the diffusion of a pure Christianity in that priest-ridden land.

The summer of 1869 found him broken down by excessive labors, and he was constrained unwillingly to seek rest in the mountains. Most of his time was spent at the Greenbrier White Sulphur Springs, where he was the honored guest of the brothers Peyton, who, with their families, left no means untried to promote his comfort. While here he carried on his correspondence for the Board, and paid visits of a pastoral character to those who were sick.

[Extracts from his Letters.]

WHITE SULPHUR, July 28, 1869.

. . . . An arrival here at night gives one an idea of the magnificence and beauty of the place which is not had by day. The buildings appear like so many little palaces, while the lamps scattered all over the grounds lend a brilliancy to the scene quite enchanting. The place is, however, beautiful by daylight. This valley was called *Paradise* before it became a place of public resort. Lying as it does, it seems formed for the amphitheatrical arrangement of the buildings and the spring. The circuitous roads and walks, passing in every direction, serve to increase the effect of the scene. The principal building, or hotel, contains a huge dining-room, capable of accommodating more than one thousand persons, also the ball-room, parlor, and a large number of lodging-rooms. Quite a variety, in style and size, is seen in the cottages for the guests. There are now here, I understand, about eight hundred persons. I hardly recognize a face. Poor Richmond is able to send very few. Most are from Baltimore and the Northern cities. I have seen Dr. Sears in the distance.

[To his Daughter.]

WHITE SULPHUR, July 29, 1869.

DEAR MARY: I can hardly imagine that one so unworthy should be so much missed as you represent me to be; and yet it is a pleasure to know that life, all along the past forty years, has been the happier by reason of a sincere desire and endeavor to contribute to the happiness of the beloved home-circle. The consciousness of such a desire and endeavor I hope to be able ever to cherish. Certainly no one has more reason to be grateful than I in the retrospect of the past. Perhaps no family can rejoice in more of mutual love than ours. My wedded life has been a happy one, and I have been happy in my children. The only abatement to this happiness I have found in myself; or at least I can recognize much imperfection in myself, marring the joy which it was mine to cherish. That your dear mother should have been spared, that all my children are loving and good, and especially that all are lovers of

Jesus,—this surely is enough to make the heart overflow with grateful emotion and to render me a happy man.

I have had a pleasant interview with Dr. Sears, and he called my attention to the presence of a Brother Bolles of Hartford, a nephew of old Dr. Lucius Bolles. Upon inquiry I found his room in the building I occupy, and called upon him. I found him unwell and lying on the bed. He seemed really glad to see me, and conversed with all the sweetness and softness peculiar to his venerated relative. Your mother can tell you all about him. I am sorry he will leave to-morrow morning. I have quite fallen in love with him.

I was present yesterday at the meeting for presenting to Mr. Peabody a series of resolutions expressive of Southern feeling in view of his munificent donation to the South of more than three million of dollars for educational purposes. Mr. James Lyons presented the resolutions, and Mr. Peabody, with feeble voice, responded with kind acknowledgments.

It has been pleasant to meet and converse with old General Wise. He is as full of life as ever, and is certainly a genial, agreeable old man. . . .

[To his Grandson.]

WHITE SULPHUR, August 3, 1869.

DEAR J—: I cannot write much, but I must tell you how much I have thought of you since I have been away. I hope you are better in health, and, above all, I hope you are in spiritual health, and are growing in grace and in the knowledge of our Lord Jesus Christ. You have commenced a new life in making a profession of religion. That it may be a happy, useful life, you must strive to conquer every bad habit—to oppose all that is inconsistent with the will of Jesus and the happiness of those around you. Indolence, quickness of temper, unkindness to your dear brother or sisters, undue levity of spirit, you should try to avoid, and cultivate, on the other hand, a mild and gentle spirit. Keep a watch over your tongue. Read a portion of the Bible every day. Do not forget to pray to God morning and night. Try to do some good to others every day. Thus you will be happy, truly happy. Jesus will be your friend, and you will grow up to be a blessing to the world.

[To his Wife.]

AUGUST 10, 1869.

. . . . The crowd here increased. There are to-day seventeen hundred persons here. More than one hundred and fifty came yesterday, and it was pitiful how disappointed many were as they crowded up when the train arrived and they were told that no accommodations could be afforded. Thus at ten o'clock at night they had to shift for

themselves, some going to the country for quarters, and others lolling about till morning. One lady sat up all night in the ball-room. They are receiving telegrams all to-day from persons on the train begging that provision may be made for them to-night. To-morrow they expect hundreds who are coming to the ball. They will dance all night, and most of them take the train next morning.

I walked to-day five miles. Brother Alexander and I concluded to go out to see Mr. Cowardin, who is very ill. . . .

Yesterday the costume-provider exhibited his various masques and dresses in the ball-room. He has twenty thousand dollars invested, and the hire of each dress is from ten to twenty dollars for the night. Many have been already taken. Every conceivable costume, embracing all the court-dresses of all nations for several centuries, is furnished—some of them gorgeous, and others grotesque.

Brother William F. Broaddus arrived last night, and to-morrow morning a meeting is to be held in the ball-room on behalf of the soldiers' children. Governor Wise and others are to speak. . . .

Partially restored in health, he resumes with a will his work, and is found now at the mission-room, and anon in Baltimore or some Virginia town, or making a long tour through the South and South-west. Seldom a Sunday passes without three sermons, besides Sunday-school and missionary addresses.

[To one of his Sons.]

RICHMOND, January 30, 1870.

. . . . My thoughts have been very seriously exercised of late in respect to an event which in the nature of things cannot be far off. The leaving of earth's scenes and associations must occur soon in the course of events, and I want to be ready. I long for a higher type of piety, a love which shall quench the fires of sensuality, and a faith which shall bring near spiritual and eternal things. I would have this increased devotion to God without a mere reference to the approach of death. Could I be required to live here a thousand years, I would wish still to recognize more abidingly my relations to him. I think I have a more experimental apprehension of his glory, of his adorable perfections, his rectitude, his fathomless love. He is worthy of the endless praises of men and angels—of their undeviating loyalty and obedience. And from this point of view I can discover how far removed I am from him—how strangely and shamefully I have followed him afar off. I do not know that the world, as God has made it, is less attractive. The grand and beautiful, reflecting the moral attributes of Jehovah, appear on every hand in the scenery of the natural world, and may well charm the soul

and sense. The sweet, endearing associations of life are sources of pure, real pleasure. It is sin alone that mars the delight which this world affords. A fit home for man, this world would be a paradise if all his powers and passions were in harmony with his will. I am seeking, through the atoning blood of Jesus and the Spirit's sanctifying influence, a closer walk with God. Like Paul, I feel and would say, "Not as though I had already attained, either were already perfect; but this one thing I do, forgetting the things which are behind and reaching to those which are before, I press toward the mark," etc. I know you will pray for me. Remember me to all the dear ones in your happy home. . . .

[From his Diary.]

1870, January 7th. Arrived at Baltimore this morning at eight o'clock. Called on several friends, and at night preached for Brother Chambliss, at Broadway Church, from Acts xiii. 39.

What a poor restless being is man! Whatever may be his condition, however he may be favored, he is not satisfied. Something will be found to annoy—something on account of which he will be disturbed. There is too much rain or too little, too much heat or cold. With restless solicitude he is looking in every direction, and asking, Who will show me any good? The reason is obvious: he is a wanderer from God.

Sunday, January 9th. Addressed the Sunday-school of Broadway Church. Preached at eleven A. M. In afternoon heard Brother Earle on the "Grand Reception of Christ." At night heard Brother Williams, and saw him baptize fourteen persons. Spent the night at Fountain Hotel, ready to depart in the morning.

10th. Rose at three o'clock and left in the cars with A. E. D. for home.

It is difficult for a worldly man to conceive how it is that the hope and assurance of a blissful immortality are consistent with a proper enjoyment of the things of the present life. But this apparent inconsistency is easily reconciled by the believer in Jesus. His own experience teaches the accordance of these things. This world is not his home. He lives here as a sojourner, a pilgrim, a traveler. But he is not insensible to the conveniences of the journey. He can take in all the beauty of the surrounding scenery as he passes on, while his chief concern is to finish his journey and to reach his much-loved home. As he travels he can enjoy the food, the friends, the rest of the journey, and be thankful for them; but they are not sufficient to detain him, or to detach his affections from the more permanent habitation to which he is tending. All things are his—things present and things to come.

16th; University of Virginia. Preached in the morning in the chapel. In the afternoon addressed the young men on the subject of missions. At night delivered an address on missions at the Baptist house of wor-

ship in Charlottesville, and was followed by Brother Poindexter. Congregation large and apparently interested.

24th. Brother T. S. Malcom called to see me, and remained all night. It was pleasant to confer with him on the subject of the African mission. He is a Secretary of the Pennsylvania Colonization Society, and is deeply interested in the African race.

26th. Visited the African Theological School, under Rev. Mr. Corey. About fifty in attendance, making good progress. The Lord bless this endeavor! Met with Mr. Simmons, one of the Secretaries of the American Baptist Home Mission Society. The interview pleasant.

27th. Have been quite unwell. My thoughts have been led to subjects relating to a higher consecration to God. I long for a nearer assimilation to the divine image.

28th. Have suffered much with acute pain. How can I murmur? I am ashamed when I think of a suffering Saviour. He was without sin, and yet a sufferer—a sufferer such as earth has never known. He suffered for my sins. Shall I complain—a man for the punishment of his sins?

29th. Confined to the house; have suffered much all night; have had little sleep for several nights, so painful have been my sufferings. I want to have these trials made efficacious in bringing me nearer to Christ.

“How far from thee I lie!

Dear Saviour, raise me higher.”

30th. Confined to the house all day, though somewhat relieved of acute pain. Have read much in Conybeare's “Life and Epistles of Paul.” Much edified by this work.

February 15th.

“With patient mind thy course of duty run:

God nothing does, or suffers to be done,

But thou wouldst do thyself if thou couldst see

The end of all events as well as he.”

March was mostly spent in a tour as far as New Orleans, to collect funds and to confer with several who were considering the question of becoming missionaries. His labors were seldom intermitted, but he records in his diary constant pain and weakness.

[To his Wife.]

ON THE CARS IN ALABAMA, March'19.

I have not forgotten that this is my birthday. Before the dawning of the day my thoughts were aroused, and I brought before me the

events of life. And now, as the past is reviewed, I find occasion for humiliation and thankfulness. How nearly have I approached the allotted limit of life as referred to by the Psalmist! If I am not "a wonder to many," I am to myself. The loving-kindness of the Lord is indeed wondrous. Goodness and mercy *have* followed me all the days of my life.

"But oh how few returns of love
Hath my Creator found!"

I have not been in the habit of referring to my own exercises of mind—perhaps not enough so—but I can say my heart is always penetrated by a humbling and mortifying sense of deficiency in my obligations *to God, to you, to all*. Nothing but the revelation which God has himself made could afford a glimpse of hope to one like me. I desire to keep my eye on the cross of Christ as the sinner's only hope. It is indeed a thought replete with consolation, that, all polluted as sin has rendered the race, the blood of Jesus Christ cleanseth from all sin. How suited, too, is this contemplation to draw the soul to God and to bind to his sway! I wish to be under this influence. I would be constrained by the love of Christ to live not unto myself, but to him who died for me and rose again.

[From his Diary.]

May 16th. The recent calamity by which about seventy lives were lost by the sinking of the floor of the court-room in the Capitol has been terribly felt in many families of our city. Some were instantly killed, others by gradual suffocation passed away. Beneath the crushing timbers moans and lamentations were heard. One cried out, "Oh that I had lived a different life!" Another exclaimed, "O grave, where is thy victory? O death, where is thy sting?"

During this month he attends the Baptist anniversaries in Philadelphia, and is greatly interested in the proceedings. Under date of May 27th he records in his diary: "I found the feeling in Philadelphia friendly—a disposition to co-operate with the South is manifest. God grant that all bitterness and wrath and clamor and evil-speaking, with all malice, may be put away!"

The "June meeting" this year was made specially interesting, to him at least, by the presence of R. H. Graves from China, and Dr. Cote, then a candidate for appointment to

Italy.* With the former he proceeded to Wake Forest College, where a missionary meeting was held in connection with the Commencement. He returned home in a violent storm, and himself drenched with the rain—an experience followed by days of severe sickness.

The incidents of the next few months, especially interesting to him, and most of them minutely referred to in his diary, were the sailing of Dr. Cote for Europe; the appointment of R. S. Prichard, a member of his household and his grandson by affinity, as missionary to China; the arranging to secure the aid of Dr. Poindexter in the mission-room, and the alarming illness of "Brother Jeter," his "dearly-loved companion in labor for forty-five years." Fervently did he pray, "Lord, spare him!" and scarcely less fervently "thank the Lord" when that prayer was heard. He himself was more or less a sufferer during all this period. In connection with attendance upon the Valley and Greenbrier Associations he again spent some time at the White Sulphur, which he, however, crowded with work.

[From his Diary.]

Saturday, 27th August. Left home to attend the Greenbrier Association in Monroe county, West Virginia. Found very pleasant company on the cars. Arrived at Goshen at six o'clock, and finding Brother Abraham there, accepted his kind invitation to spend the night with him.

* The providence of God seemed to have sent Dr. Cote to the Board, and his coming before them was the immediate occasion of the originating of the mission to Italy. But the idea had been for some time a cherished one with the Corresponding Secretary. He was in the habit, from time to time, of addressing letters to the Board indicating his own views as to the policy to be pursued. The following extract is taken from one of these letters. It is dated November 2, 1868: "I wish to call especial attention to the question of enlargement. If an earnest purpose to increase the number of missionaries and to extend an evangelical influence in heathen lands shall be evinced by the Board, a corresponding solicitude will be awakened among the churches. . . . *Has not the time arrived when we should attempt something in the way of preaching a pure gospel in some portions of papal Europe?* God is wondrously opening the way for such an endeavor. The Baptists of the South have committed this whole foreign mission-work into our hands. It will be for us to strike out judicious plans, and to prosecute them with vigor; and we may hope then to provoke all our churches to greater activity."

29th. Left Goshen at six o'clock A. M.; arrived at White Sulphur at ten o'clock. Kindly received by the Peyton brothers. Find Mrs. William Peyton still very ill. Met the two Brothers Hume, Brother Woodfin, Brother C. Ryland, Professor Huntington, and others. Wrote six letters. . . .

September 2d. Eleven letters sent off to-day. I have filled up the time as profitably as possible. Were it not for this I should hardly be satisfied to remain at the Springs, though a manifest improvement of health seems to follow my stay here.

4th. Preached in the ball-room at eleven o'clock from 1 Peter i. 17. Some freedom, but, alas! how little do these services avail! The people attend the dances every night, even Saturday night, till a late hour, and then, as part of the programme, go to hear a harangue on religion on Sunday.

November 30th. The readiness to contribute to the spread of the gospel is sadly out of proportion to the ability of God's people. Why should they not give an average of two cents per week for the spread of the gospel among the heathen? But, alas! the Baptists of the South are not contributing each four cents a year to this object. Is not the claim of Jesus as the self-sacrificing Saviour enough to draw forth the resources of the Lord's people, to tax their utmost energy? Is not the fearful condition of millions of idolaters sufficient to control their hearts in a movement to give to them the gospel? . . . I am sad in the survey of the present condition of things, but hope to see a better day.

December 6th. Quite a number of churches in Virginia are destitute of pastors. How will they be supplied? and how will they be found as to their spiritual condition until supplies are secured? A strange mistake is liable to be made. The desire for men of transcendent talent, for men who will captivate the multitude by oratorical display, or men who will bring notoriety to the church, is too likely to prevail. A church will pass by ten men who would watch over them and promote their spirituality—men who could instruct them and properly marshal their forces—and will remain unsupplied in the vain attempt to find one of the sensational order. This course is not wise. Men of the highest order of mental power or of superior address in the pulpit are not easily found. And when found there may be wanting an adaptation to the church which will prevent success. This love of the novel and attractive in the preacher is soon satisfied, and in many instances disappointment and failure are the result. The church becomes divided and leanness of soul among the members follows.

December 25th. Preached at Dr. Read's church from Philippians i. 6. Visited John Lee, colored man, sick. Another fearful calamity has befallen our city. The Spottswood Hotel, with several other valuable

buildings, was burned this morning, and seven or eight lives lost. A sad Christmas Day!

1871, January 1st. The year opens with blessings abundant to me and mine. What will be the events which shall have occurred when the year closes no mortal can tell. When the year 1870 commenced I little apprehended that one I loved so dearly would pass away before its close. Dear Fannie, the loved and loving wife of my son James, was in health so apparently vigorous that she gave promise of long life. But now she is missing from the home she made so bright and happy. And now I and mine are the happy recipients of health and hope. What this year will bring forth it is not mine to foretell, nor would I desire the knowledge of its events. I would have the year spent in acts of devotion, unmarred by sin. But I cannot keep myself. God, help me! The Lord keep me! I am spending the day in Petersburg. Preached this morning at Second Church from 1 Peter i. 17; at night at First Church from Philippians i. 6.

February 25th. This has been a very busy week. With Brother Poin-dexter assisting, I have employed every spare hour in appealing to churches and individual Christians in the South for help in our need as a Foreign Mission Board. It is pleasant to have Brother P. with me. I am often sad in view of the small number of the Lord's professed people who are interested in the spread of the gospel. Why is it so? May it not be that too many of the pastors and teachers utterly fail to train the churches to the exercise of a scriptural liberality? With reference to a reformation in this respect I am constantly laboring. Lord, help me! Wisdom and love are needed to make my appeals effective. Again I cry, Lord, help me!

April 22d. On my way to Wake Forest College to assist in the ordination of my youngest son, Charles E. Taylor.

23d. A large congregation assembled. Brother Wingate preached an excellent sermon; subject, "The Successful Preacher." A solemn time. Preached in the chapel at night, from 1 Timothy i. 15.

24th. Preached again in the chapel, from Galatians ii. 20. Quite unwell all the time during my stay at the college. Am thankful that God has called another son into the ministry. May the divine blessing follow these services!

The following entry is painfully interesting, because it records his last pulpit-labors. Hitherto he had visited some church *every Sunday*, doing a heavy day's work. From this time, while attending to his other duties, he did not preach again, though constantly hoping to do so. It is a striking coincidence

that here the last pulpit-work of the lamented Bagby was performed. It is also an interesting fact that my father's last sermons were to the colored people and in connection with his efforts for the African mission. He had, when entering the ministry, decided to remain in the South—partly, as he declared, that he might labor for the benefit of that race—and during all his pastorate he had paid special attention to the colored people, while as Secretary his heart had been peculiarly enlisted in the African missions—first, those on the coast, and afterward that in Yoruba; and among his last sustained conversations, a day or two before he died, was one in reference to the African mission :

Sunday, April 30th. Preached at First Colored Church, Alexandria, from Galatians iii. 22. Delivered addresses at two colored churches in the afternoon. At night preached at Second African Church, from Luke xxiv. 36, 37. Quite unwell all day.

Says Rev. C. H. Ryland : “ Your father spent the entire day with these churches. He was most laboriously engaged, and very much prostrated by the severe work. This may be an evidence of it. He took tea with my family in company with Deacon Broadus. He refused cake and preserves, and made the meal on cold bread, drinking three cups of tea, remarking, ‘ I am very tired, and this refreshes me,’ or something of that sort. I remember it better because of a remark I made upon his evident feebleness afterward to Brother B. When I bantered him about giving the day exclusively to the colored folks, and not coming to our church at least once, he replied that his visit was special—that a crisis had been reached in the African mission, and he desired to enlist the colored churches in the work.”

Rev. Fields Cook, formerly of Richmond, and long acquainted with Mr. Taylor, and latterly pastor of one of the colored churches in Alexandria, writes as follows : “ It happened to be on a Sabbath which the church had set apart for a missionary-meeting. There were present several ministers besides Brother James B. Taylor, and a large congregation. The object of this meeting was for home missions. All the minis-

ters had something to say. He was very much pleased to see so much of the spirit of missions in the hearts of the people as was manifested that day. He spoke at some length, and the night following he had the use of the pulpit to introduce his favorite subject, the African mission. He spoke with much earnestness of the hope he had of the early Christianization of Africa, and advised the young men who felt called to the ministry to prepare for the work, and to go wherever the Lord might direct them. He had the calm attention of the congregation throughout his discourse, but he then appeared very feeble."

His next entry is May 7th, one week later: "Have been sick all the week, unable to go from home; have doubted the propriety of attending the Convention this week. The Lord direct!" He did not attend the Convention.

He attended the meeting of the General Association in Petersburg, though really not strong enough to do so. He seemed to feel that he must, upon the floor of this body, plead once more the claims of foreign missions; and though he was very feeble, his presentation of the subject was thought by many to be as clear and forcible as they had ever heard from him. I think this was the last time that he met with his brethren in any such convocation. At this meeting Hall and Bagby were mourned for. How little was it thought that at the next, Witt and Allen and Taylor and Poindexter would be missed, their seats being empty!

[To one of his Sons.]

RICHMOND, June 11, 1871.

. . . . I see very little abatement in the symptoms of my case. For a day I seem almost well, and then have a return of the disease, with a distressing languor that seems to take away almost my life. Last night, though taking a large dose of laudanum, I was aroused probably twenty times, and feel good for nothing this morning. . . . I have been looking to-day over a work by Stroud on the physical cause of the death of Christ, which he regards as the breaking of the heart. It contains more than a discussion of this topic, and presents some most striking thoughts on the whole question of the sacrificial character of the death of Jesus. How luminously does this great central truth of the gospel shine out in

all the writings of the Old and New Testament! How gloriously does it meet the wants of the poor self-destroyed sinner! "Here hangs all human hope." And this hope, an anchor of the soul entering into that within the veil, can never lose its hold. The soul may cry out under its burden of sin, "I a sinner am, but Jesus died for me." We are not only shut up to this hope, but it is a well-grounded, sure foundation. I know it, I feel it to be so. More and more do I feel the radical sinfulness of my nature and my deep unworthiness, and rejoice to know that "the blood of Jesus cleanseth from all sin." But I did not intend to refer to myself. . . .

[From his Diary.]

July 1st, University of Virginia. I can hardly believe that so much time has elapsed since my last entry in this book. Then I was sick, but hoping to be able to attend the Southern Baptist Convention in St. Louis. This pleasure was denied, and ever since I have been an invalid, mostly confined to the house and part of the time to the bed. On the 22d ultimo I left home to spend a little time at one of the watering-places, with the hope of recuperating. On my way, to break the journey and to see George and his family, I stopped at the University. Upon consulting Dr. Davis, I believed it to be my duty to remain here a few days. Here I am still, submitting to medical treatment. It has been a sore trial to me, but I hope it may result in my restoration. Especially do I pray for a sanctifying influence. To be a better man under this discipline is my earnest desire.

2d. Have been mostly alone to-day. George B. has gone to preach at Staunton. His time of service at the University as chaplain has closed. For two years he has filled this position, and I am thankful to believe that God has made him a minister of good to many. I have been much affected in remembering that thirty-one years ago I was just closing my term of service in the same relation. George was then a little boy, and I little thought then, as we rambled over these hills, that he would in after years be employed in preaching the glorious gospel to the hundreds of young men gathered within these walls.

6th. I find by experience how often it is more difficult to *suffer* than to *do* the will of God. Mine has been an active life in the ministry, and I have sought to do with my might whatever of service has been required. How imperfectly all has been performed! I have a humbling conviction of the shortcoming and unworthiness of my best performances. But to be laid aside, even for a short period, is a trial far greater than any involved in the active fulfillment of laborious and responsible duties.

8th. Returned home to-day.

17th. Yesterday was a time of suffering. During the previous week

I had been able to write many letters, and had so far improved as to give promise of renewed vigor. I had hoped to spend the Lord's Day in great comfort and with spiritual profit. But most of that season of worship was spent in the sick chamber. It is all right. My wayward heart needs the trial. God knows best. He deals with me graciously. Every blessing of his hand has been forfeited. Yet as a father pitieth his children, so the Lord pitieth me. Even when he chastens it is in love, it is for my profit.

24th. I have this day written my purpose to withdraw my letter of resignation as Corresponding Secretary of the Foreign Mission Board. My resignation, presented a few weeks since, was induced by an apprehension that some might regard me as having outlived my capacity to conduct the weighty interests of the foreign mission enterprise. But the Board interpose to this their unanimous protest, and beg that I may recall my resignation. This I consent to do. I have also been led to a purpose of withdrawal from the Board by a desire to spend some time in completing my History of Virginia Baptists. The Board propose to secure assistance in the work of missions, and to allow me to take time for the History. I beg the gracious direction of the all-wise God, and his blessing in my future course. Lord, leave me not to myself—take not thy Holy Spirit from me.

September 1st. Glad to greet Brother A. D. Phillips, who has been in attendance on several Associations. I have not seen him before since his return from Africa. His reports are favorable. God grant us success in our endeavor to evangelize Africa! We have now ten stations, and twelve laborers in the interior and on the coast.

3d. Lord's Day morning, bright and beautiful. Feeling languid, too much so to attend worship. What a privilege I lose! I can adopt the language of the eighty-fourth Psalm. These trials and weaknesses of the body may well be a reminder of the rest which remains. I feel that I am nearing the hither shore of the river which divides that heavenly land from ours. Oh for a readiness to pass over! I would more and more be like him whom my soul desires to see. This likeness perfected will not be mine till I see him as he is.

October 17th. For some time I have suffered peculiar solicitude respecting our foreign work, arising from the small returns from the churches as compared with our need and their ability to give. I have written hundreds of letters and appealed through the papers, and yet oh how slowly do the Lord's people respond to this claim! I am still not wholly disheartened. God can awaken his people. I have been pleading with him on this behalf; I rest upon the promises he has given.

20th. My work recently has been very heavy. Am engaged in plead-

ing with the Lord's people to take hold of the blessed enterprise of preaching Jesus to the destitute. I am standing on the borders of the spirit-world, and am looking over into that world as soon to be occupied by me. I sometimes feel that the time of my departure is at hand, and I wish to do all I can before I go.

21st. A call from my long and dearly-loved brother Jeter to-day. He comes especially to advise that for the sake of my health I suspend all work that may be exciting to the nervous system, and that I give myself wholly to the object of seeking restored strength. What shall I do? The interests of the Board demand constant and earnest attention. Lord, direct me!

22d. A lovely day. I am too languid to attend the Lord's house, but it has been a very pleasant season of reading, meditation, and prayer. This is a beautiful world, and this life is full of evidence that God is good; but there is a better world, a life beyond the grave, where God appears with unclouded glory, where all is pure and changeless.

25th. Have enjoyed comparative comfort for days past, and have performed a heavy work for the Board. I am encouraged to believe that we shall pass through the present peril in our pecuniary affairs; but, alas! how many churches are doing nothing in connection with the enterprise of giving the gospel to the world! Will it always be so? Will not a better day come? I am working for this. Lord, direct and prosper!

November 2d. Left for Norfolk for the purpose of seeing the emigrants for Liberia, and of sending letters, etc. by the vessel for the missionaries. At the dépôt, on arriving, met Brother Salisbury, who insisted on my going to his house—a home which has always been exceedingly pleasant to me.

3d. Spent the day in writing and in visiting the emigrants. It has been a busy time, and I am to-night very weary.

15th. Though wishing to rest more, and to aim at the general improvement of my health, I have found it more needful than ever to work almost constantly, so great has been the peril of embarrassment on the part of our Board. The dreadful Chicago fire, burning down so large a portion of the city, and causing the failure of insurance offices, banks, and capitalists all over the country, has produced a sort of pecuniary paralysis and great scarcity of money. Our Board is feeling the pressure sorely. This necessitates more vigorous endeavors and more numerous appeals, so that I have prepared and sent off, with the assistance of my wife, more than five hundred letters. I am glad of the arrival of Brother Phillips, who will now spend some time in Richmond assisting me in my work.

This is the last entry but one in his diary.

[Letter to one of his Sons.]

NOVEMBER 12, 1871.

It seems a long time since I have seen you and yours, and I may ride up to see you on some day this week, perhaps Tuesday.

The longer I live the more I find myself clinging to my dear wife, to my nine living children and their children—not, I trust, with idolatrous affection, but at the same time with a love inexpressible; and the two “who are not” are still in my heart, remembered and loved. J. L. Prichard and Fanny Taylor, who have been taken from us, I loved before they were my children, and they were the more endeared to me the more I knew them. Surely no one on earth has been so favored as I have been, especially in my family relations; and while I do not like to refer to myself in what might seem to be mere wordy disparagement, I sometimes think I have been the unworthiest. God has been very gracious to me in all respects. In childhood and youth I was favored, perhaps as much in being required to bear the yoke as in anything else. All the circumstances of my boyish days sometimes come in retrospect before me in humbling and grateful influence. My dearly-loved parents are made to appear before me just as they were—so devoted, so careful of my morals, so sedulously anxious for my spiritual welfare—and I am made to praise and adore him who gave them to me.

My mind has dwelt much lately on my coming dissolution. It may be soon, and cannot at my age be far distant. Many reminders of the insecure tenure by which I hold on to life have been recently furnished in the death of many I knew—Dr. Crawford, Mrs. Howell, Y. R. Pitts of Missouri, Mr. Fox, etc. I cannot say that the thought of death is painful to me, nor would I, like Bunyan’s “Weary-of-the-World,” be so tired of life as to hasten its close. “My times are in thy hand:” this is my constant joy. I love to contemplate the divine rule and reign. The divine will, controlled by infinite wisdom, rectitude, and love,—this, this is my joy, and I think I can say, unworthy as I am, “Now, Lord, what wait I for? *My hope is in thee.*”

I was invited, or rather recommended, by Brother Jeter to suspend my official labors, and seek in rest a recuperation of health—to visit my children and lay aside my pen. But I have never been busier than lately. How could it be otherwise? At a most critical period of our history as a Board, with more letters received and to answer than usual, how could I abandon my work? Your mother and the other members of the family have assisted, but the fact is, work enough for two secretaries is found in our enterprise.

In closing, I may say that Robert is still feeble. He and I know how to sympathize with each other.

This was the last letter he ever wrote to any member of his family. The visit he proposed in it he soon after made to me, remaining two or three days, much of the time being spent in writing mission-letters and in calling upon various persons, especially several sick and aged ones. Some of them will tenderly remember while they live his prayers and conversations, and the hymns and scriptures he repeated. In one of these calls upon a poor afflicted saint he repeated the hymn, "There is a land of pure delight," and commented with much feeling upon the words of our Lord, "I go to prepare a place for you." During this visit, feeling the uncertainty of his continuance, as he was so feeble and suffering so much, I begged him, for his children's sake, to write out for us some memoranda of his early history. He objected that he was too busy. When I asked him if he would not highly prize any such details of his father's life, his eye brightened and he assented, but added, "I would rather write of any other subject than myself."

Being very constantly with him, I was able to understand the bodily distress he was day and night subjected to, but so patient, so uncomplaining, so quiet was he, that from him his sufferings would never have been learned.

A fortnight later I was in Richmond. Father was feeble, but working. He now again resigned his office.

The Board, in accepting the resignation, adopted a paper, from which the following is extracted :

Rev. J. B. Taylor, D.D., has been the only acting Corresponding Secretary of this Board. During the whole period of its existence, extending through twenty-six years, he has performed the duties of his office with a diligence, fidelity, and disinterestedness never excelled, and with a judgment, prudence, and efficiency rarely equaled. He has been, in truth, the life and motive-power of the Board. In all this time his relations with all its members have been most fraternal and pleasant. Nothing has ever occurred, in their business transactions, in their complicated interests, or in their earnest discussions, to disturb, for a moment, the reciprocal confidence and affection between the Board and their Secretary.

This paper, communicated to him by his warm personal

friend, Dr. W. H. Gwathmey, the Recording Secretary of the Board, was very gratifying to his feelings.

The news of his resignation called forth many warm expressions of regard and regret, both from individuals and from the Baptist papers of the South. These, however, did not reach Richmond till he was beyond human blame or praise, and blended with the still warmer expressions which his death occasioned.

The evening before I left we walked together in Sidney. It was a lovely day, and he seemed to enjoy the air and the scenery. He also took great interest in calling my attention to the various improvements accomplished or projected in the West End. He also arranged with me that together we should work upon and complete his History. He seemed to feel that he was perhaps near his end, and yet that this was no reason why he should not engage heartily and joyfully in all the concerns of life. It was, in truth, the fact of his preparation for death, and his own sweet consciousness of the fact, that enabled him thus to feel and act in reference to all earthly scenes.

The next morning was Saturday. He raised up from the sofa as I came to bid him good-bye, and said, "Must you go? I wish you could stay;" then added, as he had often done before, "But no. Go and fill your appointment. That is right, that is best."

About this time, Dr. C. R. Dickinson, General Superintendent of the Virginia Sunday-school and Bible Board, called to see him. Dr. D. says: "He met me cheerfully, though evidently suffering pain. Having briefly described his condition, and asked me some questions about his disease, he commenced a conversation about the churches of the Goshen Association, and with much interest asked many questions about their past history and trials, especially during their struggles with the doctrines of Mr. Campbell. He being feeble and suffering, I was surprised that he seemed so much interested on this subject at such a time, when he told me he was writing a History of the Baptists of Virginia, and was anxious to bring it up to the living age. Fearing a long con-

versation might be injurious, 'twas thought best to leave and enjoin rest upon him; he replied in his usual meek, quiet way, 'What he had to do must be done quickly.' This interview impressed me much with his deep devotion to the truth, his love for his denomination, his desire to perpetuate a knowledge of their toils and sacrifices in the spread of the truth, and most of all with that declaration of the Saviour, 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.' "

The following extracts are from a family letter, giving some details of the closing scenes :

RICHMOND, December 26, 1871.

. . . . Friday two weeks, the 8th instant, he *walked* out with brother George for the last time. The next morning he came down to breakfast, but, feeling sick at the stomach, returned to his room to lie down. After that he went into the dining-room no more, but did not seem worse than usual for a day or two. Each day he dictated replies to letters. M— spent most of her time writing for him. He dictated the editorials of the *Home and Foreign Journal*, and up to Thursday, the 14th, answered letters in this way. That night, as I told you in my letter, which I then finished, he requested that brother George should be written for. That sent a dagger to my heart, thinking he must have some foreshadowing of departure. On Saturday afternoon, seated in the large rocking-chair in the sitting-room, he inquired for Robert, and said, "Poor fellow! we are both of us in a bad way, and I reckon neither of us will ever be any better." On another occasion, speaking of Robert's critical condition, he said, "But perhaps I may go first." Sunday morning he seemed much brighter at breakfast-time, so that all were much encouraged for a time, and hoped he was really beginning to improve, but in an hour or two he became drowsy, and sat up no more that day. In the afternoon he asked Mr. Jacob and Henderson, who called to see him, to sing the hymn commencing, "And let this feeble body fail." He also remarked to them, "I am trying to apply to myself the promises and comforts I have so long been recommending to others." As it wearied him to talk, he said but little, and generally did not care to see company. Monday he scarcely sat up at all, but enjoyed resting on the lounge. Tuesday morning mother said father had slept unusually well, and he being still sleepy, I did not see him to speak to him before going into school. During the day I would inquire, always hearing that he was quiet. The day was a very rainy one. I gave no recess, hurrying to finish school early. Imagine my feelings when Mary told me that Dr. Snead said he thought a

stupor had set in which would increase until dissolution. Never can I describe the shock and agony of that afternoon. James and Charles were at once telegraphed to, and we all sat together by that sleeping form. At any time, however, he could be aroused by speaking to him, and he told us it was time to go to bed, not to sit up, etc. etc. Wednesday about nine A. M. he seemed somewhat revived—said he wanted to have some private talk with G., and we all retired. He asked for his account-book, told brother G. the arrangements he wished made, and signed his name to a will which he dictated. In the mean time, Cousin John Williams came in to inquire about some appropriation to African missions. Father expressed his opinion, and then inquired of Mr. Dickinson, who came in, if the proof-sheet of the *Journal* was ready. He soon became sleepy, and was never as much aroused again. Brother James now arrived, and together we all sat and watched our precious one, from time to time arousing him to take some stimulant, which he always did readily. Again, Wednesday night, we watched by turns—could not bear to leave the room, lest we might lose some utterance from his precious lips. On Thursday morning breathing became harder, the inhalation very long, and we thought the end was near. I wish, my dear M., I could give you an idea of the scene in our sitting-room from Wednesday night. The room was at the same time a Bethel and a Bochim. Our dear brothers by turns engaged in prayer for an easy departure for the dear one, and support and grace for the survivors; passages of Scripture were read and repeated, hymns sung and read, so appropriate. We also talked over the life and character of our dear father from our earliest recollections. What sweet and precious memories! Nothing to mar the retrospect! Oh we felt, those three days, lifted above earth and earthly things. . . .

But I must hasten on. Perhaps you can imagine the scene; it is impossible for me to describe it. About six o'clock on Friday evening he became very quiet after considerable restlessness. We all gathered close around his couch, and watched and listened for the expiring breath. Never have I seen anything so sweet and touching as the scene of that hour, the gentle breathing growing softer and softer till the spirit passed away.

“Life so sweetly ceased to be,
It lapsed in immortality.”

That whole hymn of Montgomery fitly described the scene. “This place is holy ground.” Then we all knelt around our precious one, and brother G. thanked God for dying grace and his holy life, and begged the same blessing for survivors. All Saturday we spent in a similar manner, talking, reading, praying and singing. The weather was stormy, but a holy calm reigned within, and frequently we looked at the dear

form, so long the cherished object of our love, so beautiful in death, and tried to picture to ourselves the joy of the glorified spirit.

"In a conversation which we had with him not long before his death," says Dr. Jeter in the *Herald*, "he quoted the words of Peter as applicable to himself: 'Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath showed me.' For some time previous to his death he had been arranging all his matters, private and official, that they might be committed free from embarrassments to his successors. Several days previous to his death he was in a state of stupor, but when he was aroused his mind was perfectly clear. He knew everybody, and answered every question intelligently. The last time he was waked up in our presence we quoted the words of the Psalmist: 'The Lord is my light and my salvation; whom shall I fear?' He immediately added, 'The Lord is the strength of my heart,' using *heart* instead of *life*, but was unable to finish the verse—'of whom shall I be afraid?' Finding that he could not talk, he said, with great distinctness and emphasis, 'All is right.' These were the last words we heard from his lips, probably the last he uttered, and they were most fitting words for the close of his life."

Lord's Day, the 24th of December, was the day of the funeral. The storm and cold had given way to mild and sunny skies. Deacons from each of the Baptist churches, representatives of the Foreign Mission Board, and several of the pastors of the city, acted as pall-bearers. The pulpit of the Grace Street Church, from which the funeral occurred, was draped in mourning. A large audience was assembled; composed of persons of all classes and denominations. Dr. Read of the Presbyterian church read Revelation vii. 9-17; prayer was offered by the pastor, Rev. N. W. Wilson; Rev. J. R. Garlick read and the choir sang Hymn 1118 in the "Psalmist," "Servant of God, well done," etc.; the senior editor of the *Herald* delivered a discourse on the character of the

deceased. Dr. Curry, President of the Foreign Mission Board, made an address, from which the following extracts are taken :

. . . . Whatever of history belongs to the foreign mission-work of the Southern Baptist Convention is closely, inseparably interwoven with Brother Taylor. Humanly speaking, he was the soul of the work—its moving, energizing representative. His labors were abundant. Consummate caution and wisdom marked his counsels and actions. Body, soul, and spirit, he identified himself with the cause and the missionary. To those laboring abroad he was a brother and a father. He put his heart in closest sympathy, in loving union, with their hearts. He shared in their toils, labors, sacrifices. His prayers went up with theirs. His tears mingled with theirs. All their comforts and joys were shared equally by him. He had so allied and identified himself with labors in foreign fields that he was himself almost a foreign missionary, and certainly caught the character and spirit of Brainerd and Martyn and Boardman and Judson.

In the heathen lands where the missionaries of the Convention are laboring, Dr. T.'s name was a familiar household word, and when the sad tidings of his death shall be borne across the seas to our far distant stations, wails of lamentation will go up from the tawny tribes of China and the jungles of Africa and the newly-established churches of Italy. Under the shadows of the Vatican tears will be shed as sincere and heartfelt as those which are now falling in this house.

The missionary enterprise seems to be a contagion, communicating its moral grandeur to those most deeply imbued with its spirit. Those who peril all for the sake of Jesus and the gospel are the great of earth—are ennobled, and translated into a higher plane of thought and faith and hope and love. Christian graces, in the holiest and sublimest exercise, are needed by these self-sacrificing heralds of the cross, and Jesus is an almoner of royal beneficence to such. When sympathy for the lost becomes an all absorbing passion a Christian soul seems to be requickened, revived.

Brother Taylor caught these virtues, shared largely in these characteristics. Realizing the promise, "Lo, I am with you always," he felt that he was succored by infinite Might. He lived under the influence of the grace of faith. He believed that all things were possible with God. He imparted this sublime confidence unto those with whom he labored. Others might fear, stagger, doubt, be discouraged; Brother Taylor, "seeing him who is invisible," had faith in God, and walked calmly, steadily, noiselessly forward; and now, to-day, I can unhesitatingly and truthfully say that whatever of success has attended our

special work is, under God's providence and grace, attributable in great degree to the efforts and spirit of our now-sainted brother.

A closing prayer was offered by Dr. Granberry of the Methodist church, and the benediction was pronounced by Rev. Mr. Corey of the Colver Institute. Then the body of the good man was borne away to its final resting-place in one of the most beautiful lots of the Hollywood Cemetery, where appropriate services were conducted by Rev. J. L. Burrows.*

That afternoon, affecting and eulogistic references were made at several Pedobaptist churches of the city to the character and labors of the deceased.

The *Religious Herald* contained an appreciative sketch of his life and character from the pen of his lifelong friend, Dr. Jeter; and the entire press of the city spoke in terms of eulogy of one who had been for nearly half a century identified with Richmond, and as a citizen and minister had enjoyed the love and veneration of the community; while the denominational papers of the country, and especially of the South, made fitting reference to him. The Board, which had just passed resolutions on the occasion of his resignation expressive of their appreciation of his labors and their sense of the loss which the cause of missions had sustained by his retirement, now adopted a paper from which the following is extracted:

2. *Resolved*, That the example of our deceased brother, distinguished as it was by the disinterestedness of his motives, the fervor of his piety, the blamelessness of his conduct, the diligence of his labors, the symmetry of his character, and the benefit of his influence, is worthy of all commendation, and should be held up for the imitation of his survivors.

3. *Resolved*, That a suitable and permanent record of a life so exemplary and beautiful, so enriched by the fruits of the Spirit, so abundant in labors, so pleasing in results, and so consecrated to the cause of foreign missions, as was that of Dr. Taylor, could not fail to be an acceptable offering to the public, and promotive of the ends to which that life was devoted; and that Rev. George B. Taylor, son of our deceased Secretary, is peculiarly fitted to prepare such a work.

* *Religious Herald*.

Even more touching were resolutions which all over the South were passed by churches and missionary societies, indicating as they did the love which these men and women and children felt for the mission cause and for him, both personally and as the advocate and representative of that cause; and for months scarcely a *Herald* appeared which did not contain some tribute of affection to his memory, some reminiscence of his well-directed and efficient labors for the good of men and for the glory of Christ.

CHAPTER XVII.

THE following estimate of the character of James B. Taylor is from the pen of Rev. J. B. Jeter :

An accurate portraiture of the character of the late James B. Taylor, D.D., it is peculiarly difficult to draw. Of all the men that I have ever known intimately, his qualities, intellectual and moral, were the most perfectly proportioned and rounded. He could scarcely be said to be remarkable, or at any rate eminent, for anything, and yet in every trait which enters into the composition of a great and good man he was above mediocrity. His mind was well balanced, his moral qualities were equally free from excess and deficiency, and his life was made up, not of brilliant exploits or of unusual deeds, but of the diligent, faithful performance of common and ever-recurring duties. As in the material so in the moral world, perfect symmetry diminishes the seeming greatness of objects. Taylor was a greater man than he appeared to be. His want of striking qualities led some persons to under-estimate his solid worth. His intimate friends, his companions in labor, knew the soundness of his judgment, the safety of his counsels, the wisdom of his plans, the nobleness of his purposes, and his self-sacrificing devotion to the cause of truth and human salvation.

James B. Taylor was by nature gentle, amiable, frank, generous, high-minded, and firm in purpose. . . .

At an early age, under the power of parental instruction, he became a Christian. He was brought up "in the nurture and admonition of the Lord." His piety grew with his growth and strengthened with his strength. His naturally excellent qualities were refined and ennobled by grace. None who knew

him, especially, knew him intimately, could ever doubt the sincerity, depth, and power of his piety. He was strong in faith, conscientious, tender-hearted, faithful in good works, free from ambition and envy, and always desirous to occupy the post of usefulness rather than of honor.

Two traits in the character of Dr. Taylor deserve especial notice.

Of all the men I have intimately known, he was among the most liberal—if he was not the *most* liberal—in the use of his pecuniary means. He commenced his pastoral life in poverty, with a very small salary, and yet by self-denying economy he gave ten or twenty dollars at a time for religious or philanthropic purposes. As he advanced in life, by small savings and judicious investments his resources were gradually increased, but, what is very unusual, his benefactions kept pace with his means. His gifts swelled from twenty to fifty, one hundred, five hundred, and on at least one occasion to one thousand dollars, at a time. When he was pressed for money, and under the necessity of borrowing it, he did not diminish aught from the measure of his liberality. His gifts were confined within no narrow limits. To the cries of want his ear and his hand were always open. Every religious and every philanthropic enterprise was sure of his sympathy and aid. I give more prominence to this trait in the character of Dr. Taylor because it was not duly appreciated even by his friends. His strict economy, which, commenced from necessity, grew into a habit, was practiced not to secure the means of self-indulgence or the gratification of family pride, but to augment the stream of his beneficence. He saved that he might give; and his gifts were the more meritorious because they were the fruit of self-denial. I mention Dr. Taylor's liberality for another reason. His case furnishes a striking illustration and proof of the wise man's saying: "There is that scattereth, and yet increaseth." Seeking first the kingdom of God for himself and his family, providing comfortably for their support, contributing generously to every good object, and never receiving a salary more than adequate to a meagre sustentation of his

household, he succeeded, by the divine blessing on his prudent management, in obtaining a comfortable estate.

The other trait in the character of Dr. T. claiming special attention is his industry. Of all the men of my acquaintance, he made the best use of the faculties with which he was endowed—the opportunities of self-culture and of usefulness granted to him. It did not seem possible that he should have made higher attainments or have done more good under the circumstances which encompassed him. His life was spent in ceaseless and well-directed activity or in needed rest. He acquired the art and the habit of devoting all his waking moments to useful purposes. He seemed never to forget his work. His walks were converted into religious visits, his recreations were subordinated to some useful end, while journeying he was planning or executing some benevolent scheme, his most casual conversations were fraught with wholesome instruction; and yet his labors were so methodical, and pursued so quietly and steadily, that he never appeared to be specially busy.

Dr. Taylor was a good, rather than a great, preacher. His sermons were eminently evangelical. As much as any minister I have known, he confined his preaching to the vital truths and essential duties of the gospel. He had a single eye to the good of his hearers. His obvious aim was to instruct, not to amuse—to profit, not to please. His style was plain, but correct and nervous. His preaching was never boisterous, rarely declamatory, but generally earnest and pathetic. In his early years, when he was wholly devoted to pastoral labor, he seldom preached without shedding tears himself and drawing them from his hearers. His auditors were likely to retire from hearing him, not admiring the sermon or extolling the preacher, but strongly impressed with the necessity and the beauty of holiness.

As a pastor Dr. Taylor excelled. His gentle spirit, winning manners, deep experience, and unfaltering faithfulness eminently fitted him for pastoral labors. He took great pleasure in this department of his ministry. In imitation of his Master,

he fed his flock like a shepherd, gathered the lambs in his arms and carried them in his bosom, and gently led the diseased and feeble. He could call his own flock by name. He knew their abodes, their history, their wants, their woes, and their perils; and he dealt to each one a portion in due season.

Dr. T. was a man of enlarged views and liberal feelings. He was free from selfishness. He was a Baptist, but he rose above all the bonds and prejudices of denominationalism. He was a lover of good men of every name and caste. He was Southern in location, interest, and sympathy, but his affections were not confined within sectional limits. He felt that he belonged to a kingdom restricted to no latitude and no clime. He tenderly loved his congregation while he was in the pastorate, but even when laboring most intensely to promote their welfare, his large heart was filled with anxious care for the general prosperity of Christ's cause. The Baptists of Virginia do not know, and can never fully know, the measure of their obligation to him for his devotion to their interests. Of all their Boards he was a thoughtful, active, disinterested member. At every meeting of every Board he was present, if not necessarily prevented from attending, well informed of the business before it, and ready to bear his full share of responsibility and of labor. He was a progressive minister. He was not one to follow the beaten track of toil. He devised new plans of usefulness, pushed forward to fresh fields of labor, and accepted success only as the means of greater achievements.

As an author, Dr. Taylor attained to considerable distinction. His *Life of Lott Cary* and of *Luther Rice*, and his "*Lives of the Virginia Baptist Ministers*," were valuable contributions to Baptist literature, and had quite a wide circulation. These were but a small part of his literary productions. As Corresponding Secretary of the Foreign Mission Board and editor of the *Foreign Mission Journal*, he wrote and published what would amount to many volumes. To these must be added his unpublished and unfinished "*History of the Virginia Baptists*," which occupied his spare hours for more than thirty years. His style is simple, neat, easy, in good taste, and well suited to

biography and history. Of all the Baptist ministers of his time in the State of Virginia, he has the fairest prospect of being known to future generations.

In conclusion, I may say that my acquaintance with Dr. Taylor was intimate for more than forty-five years. A more excellent man, a more irreproachable Christian, a more faithful minister, I have never known. He was a noble specimen of humanity, of which any people in any age might well boast. He was a servant of Christ, whom Paul, had he been on earth, would have acknowledged as his "true yokefellow."

The following is from the Memorial Sermon preached by Rev. A. M. Poindexter, from which several extracts have already been presented :

Brother Taylor was, at the same time, Corresponding Secretary, Financial Manager, General Traveling Agent, and Editor of the Board. No one except his immediate family and myself had any idea of the extent and diversity of his labors. Nor did I know until I was associated with him in the office that there was imperatively demanded more work than enough to tax to their uttermost *two* of the best workers to be found. . . . Often we worked, with short intervals, from nine in the morning until twelve or one at night to prepare for a trip, and then would start and travel day and night to reach some distant meeting or to visit some of the more out-of-the-way churches, to return and find an accumulation of work.

After I became familiar with the business of the office, I was astonished that one brother had for so long a time borne up under that which had been done. Nor could he have accomplished all that he did had not his family aided him. . . . The knowledge of this fact I was led to elicit by direct inquiry, from noticing evidences of the assistance he had received. He would never unasked have alluded to it.

As soon as the Board was reorganized in 1866, I commenced an effort, which I never intermitted until after the meeting of the Convention in 1869, to secure the appointment of a young man as assistant to Brother Taylor. I was thus pertinacious because I knew that his skill and knowledge were invaluable to the Board, and I believed if he were permitted to toil alone his labors would kill him. I now record my full conviction that his life was shortened by his devotion.

It is hardly necessary for me to dwell upon the manner in which Brother Taylor discharged the duties of this office. *His record is the*

history of our foreign mission-work. Commencing his labors when we were without funds, without missions, without plans for the future, he in his quiet and unobtrusive way laid the foundation of successful enterprise, and before the late war had carried the work to a degree of success that made the Board a recognized and efficient agency in the evangelization of two continents, and had so enlisted the confidence, sympathy, and co-operation of the churches as to justify the expectation of rapid increase in all departments of the work; and when, emerging from the disasters of that struggle, the Board was found to be largely in debt, he renewed his efforts, and succeeded in paying the debt and supporting and enlarging existing missions, and commencing the work so gloriously progressing at this time in Italy.

In doing this he so endeared himself to brethren throughout the whole land that his presence in the family or the meeting was ever hailed with delight. A brother now before me could testify that toward the missionaries of the Board he was as a father to his children, affectionate, forbearing, helpful—as a brother to brethren beloved, sympathizing, tender, and devoted—as a friend, ever faithful, careful, and attentive to their interests and regardful of their feelings. And his relations to the Board were ever those of confidence, kindness, and mutual love. . . .

The estimate formed on my first acquaintance with Brother Taylor I never saw occasion to change, except that I became increasingly impressed with his worth. And I think it likely no one who knew him ever had two opinions as to his essential character. It was too distinct and too transparent to be mistaken.

His mind was not large and strong, capable of wide reach and the thorough investigation of new and intricate subjects. It was not at all brilliant, but it was far above the average of respectable vigor and range, and, with the exception of a want of imagination, one of the best-proportioned and most available that I have known. It was intensely practical, and some qualification in this direction needs to be made of a remark above. In considering the practical bearings of events he had a wonderful perspicacity and accuracy. This it was which enabled him so to shape influences as to secure the large results of labors without straining and without a jar. His plans were like some thoroughly adjusted and well-oiled machinery, which worked right on to the destined end. I doubt whether he ever did anything without maturely reflecting upon the influence it would have upon the business of his life.

His memory was retentive and accurate, especially regarding facts, and to this cause was attributed his fondness for historical research and

historical writing. He was remarkable for his love of order and the systematic arrangement of all his business.

His judgment was cautious, clear, and strong. He was rarely in error in his decisions. Sometimes he was slow in coming to a conclusion, but when he had decided the process was apparent, and the result satisfactory to his own mind.

He was scrupulously conscientious, inquiring as to the moral character of all acts, and conforming his course to the true and right.

As a matter of course he was noted for his prudence. He rarely, if ever, spoke an unguarded word or did an imprudent act.

Naturally he was excitable. He had a vivid sense of the ludicrous, and in early life, according to his own statement, was very much inclined to levity. This disposition he effectually controlled, but did not attempt to stifle. He always enjoyed a good laugh, and was one of the most cheerful and genial companions I have ever met.

All wrong and injustice aroused him to intense indignation. This, too, he was enabled by the grace of God to curb, so that, instead of acting with volcanic power, it only served to give purity and strength and beauty to his character. Benevolence like a pure spring bubbled up in his heart. His philanthropy was earnest, tender, active, and unbounded. To bring to his notice a case of suffering was to enlist his sympathy and to secure his aid, if he deemed it practicable and compatible with prior obligations.

His attachments were strong and controlling. His Christian love was genuine and warm, and grateful as the genial warmth of a mild spring morning. His friendships were true, faithful, and unending, unless forfeited by sufficient cause.

His interest in the cause of Christ was intense, unintermittent, practical, and effective. Here to labor and to give were rich pleasures.

Brother Taylor was one of the firmest men I ever knew. When satisfied he was right, he was immovable. He was ever willing to listen to others, and if new views were presented demanding a change of his position, he would cheerfully yield. But his caution and practical judgment were such that few such changes were needed. He had no combativeness. He would not contest a point with you, but after all which he deemed necessary had been said would yield a silent attention. Nor was he obstinate. He would cheerfully aid in carrying out the views of others where those with whom it was his duty to act approved them. But where the responsibility was his, nothing could turn him from pursuing his own convictions. And yet he would move on so quietly that the result alone in many cases indicated the course he had pursued:

He was a diligent and untiring worker. He did not work rapidly,

but cautiously and unceasingly, husbanding all the fragments of time at home, on his travels, or at the houses of friends. And what he did was done. It did not require to be gone over again. Thus he accomplished far more than many who were much more expeditious in execution. And yet he was never in a hurry, and rarely appeared to be overburdened with his work. I remember being with him at the house of a friend when it was necessary for him to leave at night to take the cars. He sat conversing pleasantly with the family until the time for starting, and then, without the least hurry or embarrassment, he bade us adieu. When he had gone a gentleman who had long known him remarked, "Mr. Taylor is a most remarkable man. I never saw him in a hurry, and I never knew him to be too late."

His financial ability was very great. This was shown in the management of the mission-work. Quietly, and apparently almost without an effort, he secured personally large contributions from churches and individuals, and arranged and supervised the agencies needed to supplement these so as to meet all the wants of the Board. And the funds thus collected were husbanded and used with the utmost wisdom and economy. I have known agents who could on public occasions collect more than he, but I have known none who year by year could do a more profitable work.

Many years ago he had a severe attack of typhoid fever, by which for a time his mind was weakened. While recovering his attention was attracted to certain property advertised for sale in Richmond. He was unable to be present, but arranged to purchase it if it did not exceed a certain price. It was knocked off to him. His friends were alarmed. They thought it showed that his mind had not recovered its balance, and arranged with the auctioneer (who was a warm personal friend of his) to have the sale set aside. Brother Taylor was much displeased, but had to submit. Some years afterward I was walking with Archibald Thomas,* when, pointing to the property, he related the circumstances and remarked, "We thought him incapable of attending to business, but the event has shown that he knew more about it than all of us together. It would have been one of the best bargains in real estate ever made in Richmond."

He was not secularized, however, either by attention to the finances of the mission or to his personal business. He attended to all such matters as Christian duties, and thus his heart, so far from being thereby rendered worldly and grasping, became more and more, as a general fact, consecrated to Christ. I would hold up his example in this respect to every minister, to every Christian, to every man. He has said to me, "I do

* Long the disinterested and efficient Treasurer of the Foreign Mission Board.

not attend to business because I am anxious to accumulate, but God has given me the capacity and the opportunity, and I think it my duty to use them and thus to increase my means of doing good." And that this was the general feeling of his heart, the fact that his benefactions, always liberal, increased in proportion at least to his resources, is conclusive proof.

Converted in early life, reared under Christian home-influences, and yielding a simple, earnest, living faith to Christ, he was, when I first knew him, a lovely specimen of sanctified humanity. As years increased, so grew his piety. The grace of God in him was as leaven leavening the whole lump. And at the last it was reserved for the hand of disease to bring to light some of the hitherto only partially revealed beauties of his character—those exhibited in patient and hopeful endurance of suffering and inaction. Oh, it is a hard thing for one who for a long life has scarcely known what rest means to be laid aside in pain and feebleness. But he bore it without a murmur, doing what little he could, even to the last, and then gently fell asleep in the bosom of his family.

The morning after Dr. Taylor's death, among many other expressions called forth by his resignation, affectionate letters came from his long and dearly-cherished friends Silas Wyatt, Esq., of Georgia, and T. P. Lide, Esq., of South Carolina. I replied to these brethren and requested their aid in the Memoir. The following paragraphs are extracted from their communications:

[From Mr. Wyatt's Letter.]

ALLINGTON PLANTATIONS, Georgia, February 7, 1872.

No death except those of my own household has ever touched my heart like his death. He was my unflinching friend through all my pecuniary troubles years ago in Richmond. When all others seemed to forsake me, he shielded, defended, and encouraged me.

My acquaintance with him commenced in 1833. I was a young man lately come to Richmond to reside, having but recently married. I was by business association thrown much in the society of Presbyterians, and I attended worship at the First Presbyterian Church, then under the pastorate of the late lamented Dr. Armstrong. I was often deeply impressed under his preaching, yet I had no clear views on the subject of religion. On a certain Sabbath I remarked, in the presence of a servant of the boarding-house, that I had been attending Dr. Armstrong's preaching for some time, and I would now go to the First Baptist Church, where I used to go when a lad during a previous residence in Richmond. This servant remarked, "Why do you not go to hear Mr. Taylor? He

is a good preacher and a lovely Christian." My wife and myself immediately set out for the old Second Baptist Church. I forget the text on this occasion; I only know that my conviction for sin was deepened. This was in October. I attended the next Sabbath and the next, and in a few days after your father and Brother William Crane called to see me at my residence. The interview, I need not say, was in all respects delightful, and on the Sabbath afternoon of the 17th day of November, 1833, some six or eight of us were baptized near Haxall's Mill. All the older members of that church who were present on that occasion, and assisted so joyously in the impressive rite, have gone to the better land. There were present on that occasion, William and James C. Crane, Jesse Snead, John Hitchcock, George Steel, and John G. Wade. They have all gone, and now your sainted father. This baptismal season was the precursor to a most glorious revival of religion, in which many ministering brethren took part, and a number, a large number, were added to the church.

The Second Baptist Church at that time was truly a working church, and fully equal in all benevolent enterprises to any in the South. I rejoice to know that that beloved church has lost none of its zeal in the lapse of near half a century, and I doubt not that the heaven which was then deposited by the example and the precepts of that man of God has been at work to the present time, and will be for years to come. I know this much, that his example and his appeals to me forty years ago continue to restrain me to this distant day.

I remember meeting him one day on Main street, Richmond, when I was in great trouble and sorely tried, and in consequence chafed and irritable. In speaking about the trouble I raised my hand, as was my custom, to give emphasis to what I said, and he gently took hold of my arm and in a soft and tender tone said, "Brother W., don't raise your hand." I have never since been excited and attempted the same gesture that I have not been restrained by that soft admonition.

Much has been said and written about the neglect of pastoral visiting. I do not think I ever heard a solitary complaint of that sort against him—most certainly never from the *poor* of the church; he was always the faithful friend to the afflicted poor.

Since he has been the Secretary of the Foreign Mission Board, living in the far South as I have been for many years, I have seen much of his laborious life, and often wondered how he could perform so much labor and undergo so much hardship. I remember on a certain occasion, during my residence in Charleston, South Carolina, he had been on one of his tours to Florida or Southern Georgia, and he on his return had to pass through Charleston. He landed from the steamer in the evening in a most terrific storm of wind and rain. My door-bell rang, and it

was Brother Taylor. It was cold; we had a cheering fire and a hot supper, and supposed we had our guest for the night, but duty called him on, and no amount of entreaty nor the cheerful fire and the terrible storm without could turn him from what he regarded *a duty*. So unselfish was he that he would not have allowed a servant to pilot him to the railroad had I not been over-positive with the boy.

My memory is crowded with the most pleasing incidents as connected with him.

The love and friendship existing between him and myself were never for one moment interrupted. I loved him devotedly. He was a wise counselor in prosperity, a warm and tender sympathizer in trouble. . . .

[From Mr. Lide's Letter.]

DARLINGTON, South Carolina, January 29, 1872.

The death of Rev. Dr. James B. Taylor has caused the sound of mourning to be heard throughout the length and breadth of the Southern Baptist Convention. . . . He proved a worthy successor of his great forerunner, the immortal Luther Rice, whose name will go down to remotest ages identified with the inception and success of Baptist missions in the United States. With him it was a labor of love to write the memoir of Rice. It was a fitting service, for they were truly congenial spirits, ordained of God for the accomplishment of glorious results. While mourning the death of this dear father in Israel, a ray of joy thrilled my soul as I thought of the meeting between his ransomed spirit and that of the sainted Rice on "Canaan's peaceful shore."

God's servants are the common property of the churches. This was eminently true of James B. Taylor, for wherever he went he was welcomed as the "beloved disciple." Like the great leader of Israel, he was one of the meekest of men. The Psalmist declares, "The meek will he guide in judgment, and the meek will he teach his way." This seemed to be verified in the life of our dear brother. This quality, coupled with a genial and amiable nature, made him accessible to all with whom he was even casually associated. Children in the family circle were gently attracted by his presence, and listened with interest and profit to his pious conversation. The entire absence of stiffness and formality, and the natural ease with which he glided into religious topics, gave him a power in the social circle which is rarely attained, and which he never failed to use to advantage. . . .

Though, in a sense, a man of one idea, and that the sending of the gospel to the heathen, he was eminently a considerate and a just man. If he failed, therefore, at any time to enlist the interest and the contributions of the people in behalf of the cause he represented, he at least created no prejudice against it. Not unfrequently in his travels through

the States he would find certain localities engrossed with certain enterprises of a somewhat local character. On such occasions, after presenting the claims of his own department, he would press the claims of these objects with telling effect. His well-balanced mind and sound judgment and capacious views readily embraced them all as co-ordinate agencies in the great work of general evangelization. He thus made friends wherever he went, and if he ever in all this region made an enemy, it must have been some one who could not bear the image of the Saviour which he reflected.

It has been said that females always admire the qualities of the sterner sex which are most unlike their own. This may be true, but they were certainly won over by the meekness, gentleness, faith, patience, perseverance, piety of the lamented Taylor. Oh the multitudes of Christian women throughout all the land who wept tears of sorrow over the announcement of his death, and cherish his memory with profound veneration and love! Truly their name is legion. . . .

The closing paragraph of the foregoing fitly introduces the following extracts from a letter written by a Christian woman who had been many years before a member of his church :

LEAKSVILLE, N. C., February 8, 1872.

. . . . When I saw the broad black lines on the *Herald* and the dear name at the head, "Rev. J. B. Taylor," my heart sank, the blow was so sudden, so unexpected. I did not feel that I could rise above it. Only a few months before I had such a dear, good letter from him, and I hoped soon to get another; and instead of the letter to get the tidings that he had been sent for by the Master was a crushing blow. You need not wonder that I feel this when I tell you that in the loss of my dear husband and child, sister, brother, and father, he was the one to comfort me with his prayers and sympathies. . . .

I would send you his letter, written when my father died, but it is a relic too precious to part with, as I fear it might get lost, and it is the last I have of his. In vain I look around for another such to whom I can go in my hours of trial and temptation. . . .

I did not intend to write so much, but *I loved him*, and I love to talk about him. May God bless you in the work you are about to commence! I hope you will have in it a likeness of your father. I have not seen him for more than fifteen years, yet I shall never forget how he looked when I last saw him during a communion season at the Grace Street Church. His features are indelibly fixed in my memory, but I want my daughter to see how he looked. May the Lord be with you!

[Letter from Dr. Plumer.]

THEOLOGICAL SEMINARY, Columbia, S. C., March 18, 1872.

REV. GEORGE B. TAYLOR—

MY DEAR BROTHER: In 1842 the Rev. Archibald Alexander, D.D., paid me a visit of a week or more in Richmond. In walking on E street we met your beloved father, to whom I introduced Dr. Alexander. They exchanged a few sentences, and we parted. Dr. Alexander asked me, "What sort of a man is Mr. Taylor?" I replied, "If I believed myself about to die and was able to see any one, I think I would send for James B. Taylor." Dr. A. replied, "That is very high praise." I said, "I intended it for just commendation."

I knew your father as early as 1832. I was a pastor in the same city with him for more than twelve years. I have often met him since, and I never knew him to say or do an unamiable thing. He had, beyond many, the meekness of wisdom and the gentleness of Christ. I greatly enjoyed both his conversation and his preaching. His sermons, when I heard him, were eminently practical, very sweetly delivered, and so were always edifying.

I am glad the public is to have his Memoir. I think, too, you are the fit person to write it. I hope you will be encouraged in this work of filial piety and of Christian usefulness. Go on.

The following tribute is from the pen of Rev. C. Tyree of Powhatan county, Virginia, author of the "Living Epistle:"

It is not often that God gives to his Zion a minister of such religious worth as he vouchsafed unto us in the character of this excellent man. He combined in his character a singularly large number of valuable elements. What Dr. Adam Smith most *untruly* said of his friend, the famous infidel Hume, the writer of this little sketch can *truly* say of Dr. Taylor. Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit. I have never known a minister who could do so many things so well as he could. . . .

In the best sense of the word he was a good *preacher*. He was not brilliant; he never electrified by an overpowering oratory; but for clearness and simplicity, for naturalness, scripturalness, and affectionateness (the chief elements of effective preaching) he was remarkable. He was a good *writer*. With style unborrowed, various, and free from bitterness, he made every subject on which he wrote interesting and profitable. . . . He was a good *pastor*. Among all the excellent under-shepherds with

which our Richmond churches have been blessed, none, in the opinion of the writer, approached so near being a model pastor as did the subject of this sketch. He was a good agent for *missions*. This, perhaps, was his greatest work. None could plead the claims of the perishing heathen with a more effective earnestness than he. To him, more than to any other one man, is to be ascribed the prevalence of the missionary spirit among our Southern churches. . . . He was a good *presiding officer*. Other moderators of the General Association may have been better skilled in parliamentary law, but none ever filled the chair of this noble body with more credit to themselves and satisfaction to the body itself than did Dr. Taylor. He was a *safe* and good *counselor*. In all of our religious gatherings his influence was genial, conservative, and pervasive; while he was firm, he never gave offence by positiveness; never urged his convictions with unbecoming warmth; never in argument passed the limits of the most delicate courtesy. He was one of the best of *Christian fathers*. By his precept and example he allured his children to Christ, to the Bible, to the throne of grace, to holiness, and to usefulness. . . .

These are some of the many things he *did* well. But he was more potential for good by what he *was* than by what he *did*. His acts derived their efficacy from his character. He was a Christian of a high type. His piety was deep-rooted and striking. It breathed in his tones, beamed from his venerable countenance, and was displayed uniformly and brightly in his conduct. All my recollections of him are harmonious. I can think of no discord in his beautiful life. His religion partook of his temperament, which was cheerful and serene. He spoke encouragingly about things that made others despair. His power was in his heart and hopeful faith. His piety was not an impulse, but a habit; it was warm, but not heated; earnest, but tranquil. His character was distinguished by blandness, mildness, equableness, and harmony. Of all the ministers we have ever known, he most reminded us of our great Friend and Exemplar. The root of his character and the secret of his power was the marked degree in which he imbibed the spirit of Christ. Now that he is gone, it is soothing and elevating to study such an embodiment of religious excellency. We do not intimate that he was perfect. Our brother fell far below his own standard. He was a partaker of human infirmities. The sum of his religion while on earth, and the theme of his song *now* before the throne, was and is a sinner saved through the blood of Christ. He was, however, a rare instance of moral, religious, and ministerial worth. Hence, there never lived in this State a minister more universally esteemed. Amid all the excellent Baptist ministers that our State has produced, perhaps he was most popular outside of his own denomination. . . .

His life suggests many valuable lessons to the rising ministry. One

is, that the chief element of usefulness is goodness, and not greatness. Another, that the amount of good we do depends more upon what we *are* than upon what we *do*—that character has greater religious power than act.

The following reminiscence is from Rev. T. W. Sydnor of Nottoway county, Virginia, now the General Superintendent of Baptist missionary operations among the freedmen :

NOTTOWAY COUNTY, Va., January 6, 1872.

Those heavy black lines on my *Herald* tell us that some great and good man has passed away. It is James B. Taylor.

How just the tribute to the dead, and how appropriate the admonition to the living, given in the closing lines of the editorial notice! "Brother Taylor is gone, but his example, his reputation and his influence are still with us. They are an invaluable inheritance, which we should treasure up, and from which we should seek profit and comfort."

A few weeks ago, at the funeral of Rev. D. Witt, I remarked that there was no one outside of my family for whom I felt such a warmth of affection as I did for him. Had I excepted any one, it would have been Rev. J. B. Taylor. Brother Witt was my companion in labor for about thirty years—my companion in tribulation too—my counselor and my comforter. *I loved him.* Brother Taylor was the guide of my youth. Under his ministry I was brought to Christ. He was the second Baptist minister I ever heard preach. When a youth of fourteen years I was awakened to a sense of my lost condition as a sinner under a sermon by Rev. W. S. Plummer, from the text, "Behold, I stand at the door," etc. Before the impressions made by that sermon were effaced I heard a sermon by J. B. Taylor, from the text, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It disclosed to me the way of salvation through Christ as I had never seen it before. Brother Taylor was standing by me, pouring into my wounded heart the oil of consolation, when I was enabled to put my trust in Jesus. He baptized me. It was a bright and beautiful Sabbath morning in June, 1831. Some of the older members of the Second Baptist Church in Richmond will remember the scene. He was the first to direct my attention to the work of the ministry. He suggested the theme for my trial-sermon before the church: "I am not ashamed of the gospel of Christ." His name is affixed to the license which I hold as a minister of the gospel. From the day I first met him till the day of his death he was my cherished friend. I loved him.

As a judicious and faithful pastor Brother Taylor was a model. As an author he performed an invaluable service for the denomination. As secretary of our Foreign Mission Board his reputation is worldwide.

Rev. B. G. Manard writes as follows from Bristol, Tennessee :

. . . . I owe to him, to a great degree, my love for the cause of missions. I met him but once—at the University of Virginia in 1867. I was a member of Brother Abell's Sunday-school, and belonged to a Bible-class. He asked permission, just before the close of the exercises, to make a remark to the class, to which all readily assented. The burden of his remarks was touching the ministry. He detained us but two or three minutes, and yet there was not a dry eye in the class when he retired. I have fostered his words, and have loved him ever since.

The following is from Rev. E. Dodson :

TRENTON, Tennessee, ———.

He was more like John, the disciple whom Jesus loved, than any man I ever saw. Who ever beheld him ruffled? He could control others because he could control himself. As a pastor I do not suppose he had a superior in the South. He visited all his flock, rich and poor. If the unconverted were sick, he visited them. In cases of heresies sown broadcast over the land, of controversies, and of sickness, his pastoral visits did great good. He was a good shepherd, and false teachers got few of his flock. While he was pastor he obtained hundreds of subscribers in one year for the *Religious Herald*.

The great commission of Christ was never to him a dead letter. Like David, he served his *generation* (not his neighborhood only) according to the will of God.

He was (what every Christian minister and member should be) the light of the world. When the Foreign Mission Board (of the old Triennial Convention) was pressed for funds, he raised in his church (Second Church in Richmond), in a very short time, a sum ten times larger than whole States now raise in a year for the same object. Goldsmith's "Deserted Village" describes him :

"And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

If he built a church-house, it was capacious, neat, lasting and strong. External ornament rots in a short time. Many houses built since Grace Street Church was built are now crumbling into ruins. He subscribed five hundred dollars himself to the house. If ministers will not sub-

scribe, *members* will not. Like priest, like people. As soon as the workmen worked up to the money, he would stop till they raised more. In subsequent efforts he may have subscribed much more. I think the house cost about fifteen thousand dollars.

His writings have saved many great men and much important history from oblivion.

Of all men in the South, he was *the* man for Secretary of Foreign Missions. His work in correspondence, travels, and collections was very laborious. His deep sympathy for the spread of the gospel no doubt preyed upon his constitution. "The zeal of thy house hath eaten me up." If his mantle could fall on every preacher in the South, the whole world would be blessed.

Dr. Brantly of Baltimore writes as follows to the "Christian Index" of Georgia:

BALTIMORE, December 23, 1871.

The telegraphic despatches of to-day inform the country of the death of Rev. James B. Taylor of Richmond. . . . You knew him well, and you have doubtless prepared a fitting notice of the event so painful to those who survive him, but to him so joyful. My acquaintance with him goes back more than twenty-five years, and I must say I have rarely, if ever, known so good a man. I have known more intellectual, more learned men, who could preach with more power; but for solid Christian worth, for an unswerving integrity which commanded universal respect and confidence, for uniform and unaffected devotion to Jesus, I have known none who excelled him. Then, too, if success be the criterion of greatness, he was a great man in Israel. As a pastor, he commanded a large congregation, and, under God, built up a powerful church in Richmond. Though contending through life with a delicate constitution and a feeble vocal apparatus, such were the earnestness and sincerity which marked all his utterances, such the judiciousness and the pathos of his appeals, that none would hear him without being convinced that he was indeed an "ambassador for Christ." He united to his fine qualification as pastor and preacher, an administrative power of unusual excellence; so that, under the lead of his counsels, the churches to which he ministered were harmonious and prosperous. When, twenty-five years ago, he was made the principal officer in the management of our foreign mission interests, he developed a business talent which vindicated the wisdom of the appointment. He discharged the difficult work of establishing a new missionary enterprise and of designating missionaries to their fields in such a way as to win the approbation of the entire denomination. But he needs not my eulogy, nor yours.

The following is from Rev. R. H. Graves of Canton, China, written on the eve of his recent departure for his field :

. . . . During the fourteen years which I spent in China, I heard from your lamented father quite frequently every year, except when communication was interrupted by the war. . . . His letters were always welcome. In his correspondence with his younger brethren, as well as in personal intercourse, he manifested a paternal interest in their welfare. There was no official formality in his letters. He wrote more as a pastor to members of his flock, or a father to his children, than as one chosen to a high official position by the choice of the churches.

While evincing this kind and fatherly interest in us personally, he never attempted to treat us as if we were children. On the contrary, he always deferred to our judgment in the practical working of the mission, saying, "You are on the field, and understand these things better than we do at home." I think I may safely say that no missionaries were less hampered by unnecessary instructions from home than those of the Southern Baptist Convention. . . .

The hopeful, cheerful spirit of his letters always made them as so much balm to the tired spirit of those too apt to be faint from the hardness of the way. His own soul seemed so to rest on the glorious promises of God with regard to the conversion of the heathen that he was never disheartened by any trial. The constant spirituality of his letters made one rise from their perusal with a feeling that his soul had been benefited. They were not curt business despatches; nor were they the restless, stirring, *live* letters so much praised by some, and yet so suggestive of busy will-worship; but they were rather the calm effusions of an earnest spirit in communion with God, hushed by a sense of his presence, even while jubilant through faith in his promises. They came not to rasp, but to soothe—not to prick forward the jaded spirit to busy activities, but to lead to earnest work by pointing to the promises of Jehovah. . . .

Rev. Baylus Cade of Buffalo, West Virginia, by request of his church, preached a discourse commemorative of the life and labors of Mr. Taylor. It is an eloquent and affectionate tribute. From it the following extracts are taken. After referring to an act of personal kindness on the part of Mr. Taylor, the sermon proceeds :

His residence was near the college, and it was his custom, when the duties of his position would permit, to visit the institution. On these

occasions, he would go from room to room and converse, in his sympathetic way, with the students. If any one was found to be in trouble of any kind, he was sure to receive such assistance as it was in Mr. Taylor's power to give. He came among them with sympathy and encouragement beaming from his face, and he always left them something in the way of encouragement. . . . I have seen him exhorting and animating them to make the best use of their opportunities. . . . He seemed to be always conscious that there were opportunities of doing good in the humbler walks of life, and it was his delight to hunt out the poor and preach to them the unsearchable riches of Christ. . . . While I was a student at the college, I and some other students were conversing with Dr. Taylor about the religious interests of the almshouse and the State prison. In the midst of the conversation he said, "I love to visit such institutions as these, because if Jesus were on earth again he would go to just such places." I had listened to learned lectures on ministerial duties, and had read able articles on the visitation of the sick and disconsolate, but these simple words, gushing up from a heart full of benevolence, made an impression which my mind will retain while it retains anything.

[Letter from Rev. W. Royal, D.D., North Carolina.]

I wish it were in my power to contribute a line to the Memoir of your father. I have, however, never received from him a letter which was not exclusively of a business character. You know that no man in our denomination yielded an influence so healthful as his. Others may have occupied a larger space, but none filled the space occupied so well and so entirely to the profit and good of others as he. I always felt reverence and love for him—have known him for twenty-seven years. The first sermon I ever heard from him, twenty-four years ago, I have preached, in substance, until it is now mine—"And the grace of our Lord Jesus Christ was exceedingly abundant," etc.

[Letter from Mrs. Crawford.]

TUNG-CHOW, China, March 26, 1872.

MRS. J. B. TAYLOR, Richmond, Virginia—

DEAR SISTER: Our hearts are filled with grief. Richmond is no longer Richmond to us, now that its choicest spirit is gone. The one who gave us counsel in our youthful inexperience; who was the last to give us the parting hand on our native shores; who has written to us almost every month for more than twenty years; who has sympathized in our work and trials more deeply than any other out of the missionary ranks was prepared to do—is gone. When, Sunday after services, Mr. Crawford announced the fact to our little church, many tears were shed by the native Christians. We hardly know how to adjust ourselves to the change. Of

the twenty-six years Brother Taylor was Secretary of the Board we have been twenty-one years its missionaries, and to consult with him in our plans seems almost a necessary part of them. May his mantle fall upon a worthy successor!

Of your loss, beloved sister, what shall I say? Alas! I can say nothing except that we sympathize with you most deeply in this sore bereavement. Words of comfort, besides the only Source that is ever present, I doubt not with you would seem mockery, and I forbear. May the God of all comfort be your stay and consolation!

Amidst many depressing circumstances we are not without much encouragement. We begin to see the faintest signs of life among these dry bones. Our congregations are slowly but certainly increasing, the leaven of truth is being disseminated far and wide, native Christians are growing stronger individually and collectively, a few are preparing to preach the gospel to their fellow-countrymen, and others who never expect to be ministers are exerting themselves to teach their neighbors and friends in a more private way. Mrs. Holmes's and my Bible-women have gone into the country to spend a week among the villages. My other woman aids in teaching my visitors, and also sometimes goes with me from house to house. Some of the women I visit have learned all through the Hymn-book or the "Peep of Day," though they are not yet brave enough to come to church. When we came here, a few years ago, no women would show themselves at chapel except those in our employment; now almost half the congregation are females.

I am deeply interested in the recently-formed missionary society of the Baptist ladies of Baltimore. I hope the sisters throughout the whole country will arouse themselves and organize auxiliary societies, and give the whole subject a fresh impetus in our churches. The indifference of our churches to foreign missions on the one hand, with the hardness, deadness, hatred, and wickedness of the heathen on the other, has sometimes almost crushed us. But God has sustained us through all, and we begin to feel that "the morning light is breaking."

Mr. Crawford has just begun his new chapel, and will be exceedingly busy until its completion. Although we did not begin to feel the need of it until about a year ago, it has now become very urgent. Our efficiency will almost be doubled by having it, and as dear Brother Taylor wrote that the Board would doubtless vote the appropriation, Mr. C. thought he could wait no longer. It will probably not be done before September, and in the mean time will occupy most of Mr. C.'s time in superintending it. This we hope will be rather an advantage to Mr. Crawford's health, as it has been suffering from too close confinement to his study. A number of the workmen read a Scripture lesson to me every evening after prayers, and one of them is in a very interesting state of

mind. This, in addition to my other duties, presses me very hard, and leaves me almost no time except odd snatches for reading and writing. We need help, and will need it still more when we get the new chapel. We have written to Mrs. Graves, secretary of the new society at Baltimore, to send us two young ladies to take another girls' school.

Mr. Crawford desires to join in expressing deep sympathy and great grief in the loss which will be felt by *so many*, and which makes your home desolate. He will, however, himself write by this mail.

[Letter from Rev. T. P. Crawford.]

TUNG-CHOW, China, March 30, 1872.

MRS. JAMES B. TAYLOR, Richmond, Virginia—

MY DEAR SISTER: Mrs. Crawford has just read me her note to you, in every line and sentiment of which I most sincerely unite. I feel deeply grieved to hear of dear Brother Taylor's death, and truly do I mourn his loss. Through all our long intercourse he has been to me both a father and a friend. Life in a heathen land is at best lonely—now that he is gone it will be doubly so. To-day is the anniversary of my arrival at Shanghai twenty years ago. Long have we been co-laborers in the great missionary-work. He fell at his post with all his armor on; so may it be with me! His burdens were greater than mine, and I learned to sympathize with him, as he did with me. No one can fill his place in this respect; but the great work will go on till the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. He has gone to his rest and reward as a sheaf gathered in in its season. Let us mingle the Christian's joy with our tears, and calmly wait our appointed time. It won't be long at farthest till we shall follow him to that blessed world of rest.

With heartfelt sympathy for you and all the members of your family, allow me to subscribe myself as your true friend and brother.

The report of the Foreign Mission Board to the Southern Baptist Convention meeting in Raleigh, May, 1872, begins with the following paragraph:

This report might well be draped in mourning. The prospect of the future and the retrospect of the past are gloomed by the remembrance that the moving spirit of our foreign mission cause—to whom, under God, more perhaps than to any other agency, was due its deep imbedding in the hearts of our people, and its vigorous prosecution in its various fields of labor—is passed away, and the ponderous work, which he so meekly and successfully carried forward, is transmitted to other

and untried shoulders. The history of foreign missions under the patronage of the Southern Baptist Convention is the monument of our late Corresponding Secretary, Dr. James B. Taylor. They were founded with his counsels, reared under his superintendence, and cheered by many triumphs of grace, in accordance with his strong faith, his earnest prayer, and his indefatigable labor. His life was missions, and his death the missionary's crown.

At this meeting intelligence was received of the unexpected death of Dr. A. M. Poindexter, so long Associate Secretary of the Foreign Mission Board. The Convention adopted the following report of the special committee on the death of the two Secretaries :

Whilst submitting to the providential dispensation which has removed from among us, within the past year, Brother James B. Taylor, Secretary of our Foreign Missionary Board, and Brother A. M. Poindexter, at one time Assistant Secretary, we judge it to be eminently proper to express our sense of the loss we have sustained, and to place on record this tribute to their worth.

Brother Taylor has been the principal officer of the Board from its origin. In the incipency of the work, when we were in quest of a man to whom such an important trust could be safely committed, all eyes were at once turned toward him. He was believed to possess in a higher degree than any other man whose services we could command that ardent piety, that devotion to the missionary enterprise, that confidence of the churches, that equanimity of temper, that peculiar prudence, that business capacity, and that unslumbering energy demanded in one about to undertake a work beset by manifold difficulties. Now that he has gone to his reward, we take pleasure in saying that the trial of more than twenty-five years has abundantly confirmed this belief and vindicated the wisdom of our early choice. In times of depression he has inspired us with his own faith ; in seasons of general apathy his zeal has known no intermission ; and in the days of our prosperity his voice has ever been heard summoning us onward to yet more extended fields of usefulness.

Of Brother Poindexter, his associate, we deem it enough to say that he was a worthy coadjutor of the earnest Taylor. Of profound piety and fervid eloquence, his appeals, when pleading in behalf of missions, were wellnigh irresistible. His force of character made him a prominent member of every deliberative assembly of our churches, and his conservative and well-balanced mind rendered him at all times a counselor

of rare excellence. In the decease of such a man we feel that we are bereaved indeed.

With hearts afflicted in view of the death of these beloved men of God, and yet with gratitude to the Giver of all good for their protracted services, together with humble submission to him who has chastened us; therefore

Resolved, That in the departure from earth of our brethren, James B. Taylor and A. M. Poindexter, the cause of missions loses friends who in life have proved their devotion by services too valuable to be computed, and our denomination ministers whose beneficent power will, in our view, be felt for generations to come.

Resolved, That a copy of this preamble and resolutions, signed by the officers of the Convention, be transmitted by the Secretary to the families of these brethren, as expressive of the condolence of this Convention with them in this hour of their mourning.

W. T. BRANTLY, *Chairman*,
J. B. JETER,
J. A. BROADDUS.

At the meeting of the Baptist General Association of Virginia, held in Staunton, as at the meeting of the Southern Baptist Convention, Taylor and Poindexter, though absent, were not forgotten. Indeed, they and the lamented Witt were, in an important sense, present, and, as was suggested by the venerable Dr. Jeter, had much to do with the excellent Christian feeling and the lofty purpose characterizing that important convocation. The services were opened by an address from the moderator, Rev. T. W. Sydnor, from which the following extracts are taken:

Sad thoughts come over me, my brethren, as we gather together this morning in our annual convocation. I miss from their places some who, lo! these many years, have been accustomed to meet with us. They will not be here on this occasion, nor shall we again see their faces in the flesh. At our last meeting it was announced that our beloved brethren, Richard Hugh Bagby and Addison Hall, had ceased from their labors. Since then others have fallen, and among them some of our wisest, purest, most venerated and most useful men—men who were pillars amongst us, and whom we all delighted to honor. How can we hold a meeting of the General Association without the

presence and the counsel of Daniel Witt and James B. Taylor and A. M. Poindexter?

Brother Witt was present at the organization of this body. He was the first missionary, in connection with a venerable brother still with us,* to go out under its auspices. For more than fifty years, as evangelist and pastor, he labored most acceptably among all classes of the community. Everybody esteemed him, admired him, loved him, and honored him. He was rarely ever absent from these meetings, and, though never making himself prominent in our discussions, was always appointed on important committees—always called to lead our devotional exercises, and to perform some pulpit service on the Sabbath day. He was a preacher—"nothing but a preacher," as he was wont to say of himself—and as a preacher he magnified his office.

Brother Taylor was for twenty years a pastor in the city of Richmond; for fourteen years the presiding officer of this Association; for thirty-five years the President of our State Mission Board; and for twenty-six years the Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention. How well he discharged the duties of these stations the history of our denomination will tell.

Brother Poindexter was a leader of our hosts, a ruling spirit in the Association—*first among his equals*. No man ever impressed himself on this body as did A. M. Poindexter; no man was so potent in directing and controlling its proceedings. What shall we say of his labors outside of the Association? As pastor of churches in the county of Halifax, as agent for Columbian College, for Richmond College, for our Theological Seminary at Greenville, as Corresponding Secretary of the Southern Baptist Publication Society, as Associate Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention, he performed for the denomination and for the cause of Christ a service the extent and value of which eternity only will disclose.

Poindexter was cast in a different mould from Witt and from Taylor; and they, though more nearly resembling each other, were in some respects very unlike. In the work of the ministry, Witt excelled as a preacher, Taylor as a pastor, Poindexter as an expounder of the Scriptures. In their connection with our great benevolent organizations, Poindexter was a sagacious and far-reaching projector, an able and eloquent advocate; Taylor was an untiring and self-sacrificing worker, doing with his might whatever his hands found to do; Witt was a genial and quiet helper, ready to every good word and work. In spirit and in life each of these brethren resembled the Master—they were imitators of Christ; and yet, in their conformity to Christ, each one

* Rev. J. B. Jeter.

exhibited plainly his own peculiar characteristics. In gentleness, affectionateness, and purity, Witt was modeled after the *Lamb of God*. In benevolence, patience, and self-denial, Taylor followed closely in the footsteps of the *Man who went about doing good*. In frankness, fearlessness, and fervor, Poindexter was as the *Lion of the tribe of Judah*. Witt was a Barnabas, a son of consolation, humble, submissive, meek. Taylor was a Cornelius, "a devout man, and one that feared God with all his house, giving much alms to the people, and praying to God always." Poindexter was a Boanerges, a son of thunder, earnest, impetuous, resolute, resistless. Clear in his conceptions of truth, strong in his convictions of duty, jealous for the honor of his Master, when aroused on any great question of Christian obligation—and he was easily aroused—there was no withstanding the force of his eloquence. His utterances, always weighty and powerful, were at times absolutely terrific and overwhelming. By his logic and his pathos he carried all before him.

In this connection I will make mention of another esteemed brother, who during the past year has been called away from us. I refer to L. W. Allen. The homes of our childhood were not far apart. I remember him well as a young man, gay, dashing, ardent, aspiring, ambitious, especially of military honor. He was Captain Allen, afterward Colonel Allen. I remember him at a somewhat later period as a soldier just enlisted in the army of the Lord, ready to stand up for Jesus. I remember him as a war-worn veteran, enduring, to the latest period of his life, hardness as a good soldier of Jesus Christ. Few men were more successful in winning souls. Brother Allen always evinced great fondness for me, and I prized his friendship highly. He was a genial, generous, noble man. . . .

And now, brethren, let us meet the trial which has come upon us with the fortitude and resignation of Christian men. We must not indulge excessive grief. Indeed, we have more occasion for joy than sorrow, more reason for thanksgiving than repining. While we shed tears at the departure of our venerated brethren, let us rejoice and be thankful for their long sojourn with us. Let us be specially thankful for the rich legacy which, in their good names, their godly example, and their useful lives, they have bequeathed to us. Let us be thankful, too, that so many of their early contemporaries still live, and that so many strong and valiant young men are rising up to take the places of those who are passing away from us. Never were our denominational interests so encouraging as at the present time. Never before were we so united as a people—united in doctrine, united in love, united in labor, "of one heart and one mind, striving together for the faith of the gospel." Let us thank God and take courage.

Look at our State missions. When nearly fifty years ago that "boy-preacher" and his associate went out from the county of Bedford, under the auspices of the General Association, to evangelize the State, why really it seemed to be an unpromising mission. But mark the result! Thousands and thousands of souls converted to God, Baptist churches planted and Baptist Sunday-schools established all over the land, and Baptist principles, like leaven, permeating the entire mass of our population.

Our foreign missions are equally hopeful. Our Secretary, it is true, has been taken away from us, but not till after twenty-six years of faithful and successful labor. Already has his place been supplied, and the work goes on. Never before has there been so vast and inviting a field before us. Africa, China, Italy, Rome herself, open to the gospel, and the missionaries of the Southern Baptist Convention entering in to possess the land. What hath God wrought?

Our educational interests are yet more encouraging. On this subject our people are thoroughly aroused. To say nothing of numerous other institutions of learning, we may point with satisfaction and pride to our college at Richmond and our seminary at Greenville as monuments of the wisdom, energy, and Christian heroism of A. M. Poindexter.

God is opening to us a great door and effectual. Let us enter it, and gird ourselves for the work before us, *attempting great things for God, expecting great things from God.*

The Report of the State Mission Board of the General Association opens with the following language:

In common with the whole Baptist brotherhood of Virginia and the South, this Board suffered a sore bereavement in the decease of their honored President, James B. Taylor, on the 22d of December last. For the period of nearly thirty-five years he filled this office, bringing to the discharge of its duties that intense zeal for the glory of God, that earnest love for souls, and that wisdom in devising plans for developing the beneficence of the churches which so eminently distinguished this beloved servant of God in every sphere in which he labored. Others might faint and falter because of the obstacles which oft-times hindered the progress of our cause, but his faith in God and in the churches never failed, and regarding no difficulties greater than the divine power promised for their removal, he ever urged his associates forward in the work of man's salvation. Impressing his own noble Christian spirit on the policy of the Board, he contributed in a very large measure to the success which has attended our efforts to evangelize the State.

In addition to the foregoing references to my father, the following statements are presented, partly as embodying my own views, and partly as suggested by letters which have reached me from various persons.

His mind was symmetrical and well-proportioned, distinguished rather for the balance of all the faculties than for the predominance of any one. To great metaphysical acuteness and to affluence of imagination or descriptive power he laid no claim. His sound judgment and capacity to work continuously were perhaps among his most distinctive traits. The one enabled him to adopt judicious plans, and the other successfully to execute them. From unsound theories he was singularly free, while in practical life he seldom made mistakes, or did anything which would neutralize the influence of his example and labors. Consequently, few men were more sought or more relied on as an adviser, and in deliberative bodies, even when he did not take a large share in the discussions, his *opinion* had great weight.

Peculiar circumstances all his life stood rather in the way of the development of the lighter side of his character. From the first to the very last he was chained to the oar, and even his studies were more for practical and immediate use than for culture, while his imagination was almost neglected. But he exquisitely enjoyed some of the finer specimens of imaginative writings which were occasionally thrown in his way. I remember especially, when some of Hawthorne's romances came into his hands, with what zest he read them, and how strongly he expressed himself as to the writer's power, particularly in "The Scarlet Letter." He was very fond of didactic poetry, and had in his early youth committed much of Young's "Night Thoughts" to memory. These facts, in connection with the unpretending lines he would sometimes throw off as expressive of his own feelings, give intimation that he possessed capacities which under other circumstances might have been more developed. Perhaps, however, if among the prizes of the future life is the development of the æsthetic nature, those who, like him, give up that here in the pursuit of their

peculiar vocation for the sake of usefulness, may be no losers hereafter. He was endowed with a fair share of analytic power, and his mind being what might be called a *moral* one, which, even independent of religious feelings, was fond of contemplating moral subjects, he naturally had a homiletic turn and possessed considerable facility in sermonizing, especially textually.

While he perhaps had not the taste for discussing speculative subjects, he had in matters which were practical more than the average ability to see clearly and present forcibly the strong points of an argument. This appeared in some of the papers from his pen on the questions dividing the North and the South, and which produced a strong impression at the time; and in papers which on different occasions he prepared, defending the policy of the Foreign Mission Board, and which always silenced and convinced objectors. He also, at the close of the war, presented to the company in which his life was insured a written argument in favor of their reinstating him, which not only accomplished its object, but called forth from the officers of the company the declaration that no lawyer could have made one clearer and more cogent. A strong paper was also prepared by him in behalf of the General Association, of which he was then moderator, addressed to the Legislature of Virginia, and urging their right to such incorporation as would enable them to receive bequests.

His business abilities and habits were of the first order. He was an excellent judge of the value of property, and whatever he bought was almost sure to appreciate.* He kept all his accounts with perfect system. His credit in the banks of the city was unlimited, and his note as good as gold. He had the faculty, too, of transacting business without being harassed by it. He could draw up an ordinary business-paper as well as a lawyer, and prepare a plan and specifications of a building with the taste and skill of an architect. These qualities greatly

* When the building of a chapel in the suburbs of Richmond was under consideration, some one said, "If Brother Taylor will buy a lot and build there, the neighborhood will be sure to improve."

promoted his usefulness both as pastor and secretary, and in his relations to the Richmond College, as indeed they did in all his benevolent labors. What he did in the way of accumulation was incidental. He once told me that up to that time he had never bought a piece of property as a speculation, or apart from some use that he had for it, and that he had never bought one which had not risen in value. He often said that had he chosen to turn his attention to it he might have been a rich man, but that he had never been willing even to risk being drawn away from higher things or the diminishing of his usefulness; and that what he did in the incidental way that has been indicated, with little expenditure of time or care, he did from a sense of duty as Christ's steward. The best businessmen in Richmond said had he devoted himself to business he would have been one of the wealthiest men in the city.

Dr. Jeter has referred to his liberality. It is certain that he gave systematically, and under a sense of responsibility, to the great benevolent enterprises of the day. Some who knew best his resources and the claims upon him thought he quite reached, if he did not sometimes transcend, the bounds of prudence. Besides this, he gave from benevolent impulse to individuals, often to those who had appealed elsewhere in vain. During the last two or three years of his life he was pecuniarily straitened by the war, and he was seeking to extricate himself, so as to leave his little estate unincumbered; but he said that he had no idea of withholding, or even largely diminishing, his contributions, which he regarded as a part of his legitimate and necessary expenses.

His amiability and gentleness were apparent to all, but those who did not know him well perhaps did not realize the persistent force and the habit of close scrutiny which distinguished him. "It was a great mistake," said a lady, "to think, because he was so quiet and complained and criticised so little, that he did not see. He saw everything. He was the most observant person I ever knew. Nothing escaped him."

His quiet self-control under wrong was the more remarkable because he was very sensitive, and felt injury, suspicion, and

sharp criticism keenly. So susceptible was he that only principle and discipline prevented him from being morbid; but they did give him over such tendencies a complete triumph. I have seen him for the moment annoyed or wounded, but he would quickly recover himself, and show, by a sweet smile and a pleasant word, that all was right. Under the various grievances that he was called to bear he not only did not yield to irritation, but he made no demand upon the sympathy even of those who would readily have responded to his demand. "He burned his own smoke." Though by no means reticent or uncommunicative, but just the reverse, he frequently refrained from mentioning to his family painful experiences, preferring to bear them alone rather than distress those he loved, or excite their dislike against persons who had injured him. And yet it is hardly proper to speak of his bearing these troubles alone; for, while not deficient in natural fortitude, it was not upon himself but upon God that he relied. He once said on his sick bed, when a member of his family was feeling aggrieved with some person, "Don't tell men; tell God. I have generally found three minutes spent in prayer would calm my mind and give me peace."

After referring to an incident in Mr. Taylor's pastoral career very painful in its character, Dr. Poindexter says: "While I was associated with him as Secretary of the Foreign Mission Board, a similar trial, though more aggravated in its details, was inflicted. . . . It was a great sorrow, to him. I could see it, could feel it, in the softer tone and quivering of his voice, as in the mission-room we bowed to ask a blessing on our daily work. But not an unchristian resentment, not one harsh feeling, did he manifest, not one complaining or vengeful word did he utter. . . . Several times during the seven years of our joint secretaryship the misconduct of individuals much distressed him. But no provocation could cause him to return 'railing for railing,' and it seemed to me that every provocation only filled him with pity, and intensified the earnestness of his prayers for the offenders." *

* "Memorial Sermon."

He seemed to be free from that almost universal passion to tease, and readiness to take pleasure in the embarrassment and pain of others. I never heard him indulge in anything of the kind, and I believe it always displeased and grieved him to hear it. If an older person were teasing a child, who perhaps could not fully defend himself, it gave him unfeigned pain, and if he did not speak his gravity showed plainly enough what his feelings were.

But sympathy for the weak and injured would yield to forgiveness for the wrong-doer on the first manifestation of penitence. Indeed he was lenient in dealing with those very faults in others to which in himself he either had no tendency or showed no quarter. More than once reproved by the "awfulness of goodness" in him, I have felt depressed and guilty, but his gentle and encouraging mien would reassure me, making me not less humble, but more hopeful. He was careful mainly to set a good example, quietly show when he disapproved of anything, and then treat the erring ones with nothing but kindness. I do not think he ever spoke with harshness to a child or servant in his life. There were minor matters about which he was particular himself, but he never seemed to wish to impose his own views and habits on others, even his children. I remember once, when he was at my house and several of his children were there, that we had all gotten into a gay mood which had rather degenerated into levity. Father did not seem to enter into it, and we instinctively *felt* his disapproval, though he said nothing. At length he left the room, and some one said, "There! we have driven him away by our foolishness." "Oh no," said another; "I know father better than that. He has gone to get us something, and pretty soon he will return with some bundles and say, 'Here, S., is a little present I have gotten for you.'" In a few moments he returned, and with the predicted bundle, which he delivered with almost the very words which it had been said he would use. We involuntarily laughed out, to his great surprise, till we told him the reason, when he joined heartily in the laugh.

His fondness for Nature and his love of the country have

been referred to in the narrative. He was also fond of cultivating the soil. The little farm which he bought for his father greatly interested him. He had a map of it of his own drawing, with all the different fields, and would besides make plots, indicating in what crops different fields would be put; he read carefully an agricultural periodical, and would try experiments with various modes of culture, seeds, and fertilizers, making careful memoranda of processes and of results; in fact, he was as much in the habit of making memoranda of all kinds as Jefferson himself. But he was not, as is often the case with a man living in town, a mere amateur farmer, but on the contrary practical, and generally successful. In his later years he had a large garden, which he worked *mainly* with his own hand in the early morning, and which, under his skillful and industrious management, yielded a bountiful supply of fruits and vegetables. Had he been a farmer, his would have been a model farm. He was very fond and careful of brutes, and took great pleasure in preparing the food for his cows and giving it to them. His gentleness extended even to inanimate things. I question whether he ever broke a twig or plucked a leaf in mere wantonness.

Man-of-all-work as he was, and generally resting from one work only by taking up another, he by no means disdained play, but on occasion could enter upon it with a boyish zest. And when he played, he played well, and was not unfrequently a winner if the play was one, such as ball or marbles or croquet, which admitted of a winning side.

On one occasion a large family-party was gathered at his house, and a debating society was extemporized. He entered into it with as much interest as any of the young people, listened to the speeches, and when his time came got up and made his speech.

His willingness now and then to join in the sports of his children and grandchildren was doubtless mainly due to his wish to make them his companions. He carried this to the extent of talking to them and allowing them to talk to him with the utmost freedom; even encouraging them to offer sug-

gestion and criticisms, and permitting them, when they chose, freely to controvert his opinions. Upon matters in which others might happen to be better informed than himself he was always willing to be corrected, and with him to accept a correction was practically to conform to it. If in a discussion he became convinced that he was in error, he would acknowledge it with candor; and if an opponent turned out to be wrong, he never said, "I told you so."

He would not have been regarded as at all *brilliant* in conversation, and yet few were more pleasant companions than himself. Other men stimulated me more and drew out more my own mental resources, but no other person in the world affected me so much as he did by his mere presence. His looks and tones and spirit were full of sunshine, and always calmed my restlessness, scattered my vapors, and filled me with peace and love. When I was a child and sick, it seemed to make me well to have him enter the room; and after I grew up his visits to my home always gave me fresh inspiration.

In discipline he relied on example rather than precept; he counseled and suggested rather than commanded; he trusted, encouraged, and praised. The result was, that his children feared his displeasure and prized his approval, and felt no temptation to allow their freedom to degenerate into irreverence. His power to infuse into the erring hope of improvement, without letting down the standard of right, was remarkable. In my own boyhood I often heard him preach when I felt very wicked and very despondent of ever being good. The result always was to fire me with new purpose and with new hope. I was made to feel that I could, after all, be good—not because goodness was easy of attainment, or I was strong, but because the gospel and the Saviour and the Holy Ghost met all my wants as a sinner and a tempted one. But it was not merely the truths he preached, but his indescribable *spirit*, which produced these effects; no doubt more palpably on me, but on others as well.

He encouraged his children not only by words, but by rewards for good conduct or by gifts which should lead them to

be worthy of the kindness shown. These were mainly books. When I remember his limited means as his children were growing up, I find myself surprised at the number and value of the volumes given us. There was scarcely a standard writer for the young whose works were not to be found in our little bookcase. Barbauld, Edgeworth, Sherwood, Sedgwick, Harriet Martineau, Jane Taylor, Hannah More, T. S. Arthur, John Todd, Gallaudet, and Jacob Abbott, all aided to make ours a happy childhood. Especially were his returns from journeys made happy to us and to him, not only by our common joy at meeting again, but by the parcels which we learned to expect, and which afforded equal delight to the giver and the recipient.

The letters in this volume, which are but specimens of hundreds of others, show how domestic were his tastes, and how he lived in the love of his home-circle. As his children grew older, he ceased not to follow them with whatever he could do, little or great, for their pleasure. On one and another occasion he made his personal plans or convenience yield in order to be their escort or guide in a trip; and a more delightful and efficient traveling-companion there could not well be. My first visit to New York was made thus in my youth, and how fresh in memory are his assiduity and kindness in showing me all that was to be seen!

As we settled in life, he followed us with his counsel and sympathy and aid, and often brightened our homes and cheered us in our despondency. In our perplexities he was our safe and ready counselor; in our sore trials, our tender comforter. Now, in every emergency, we instinctively turn, as if to him; and in the very affliction of his own death I have seemed to myself to be half expecting just such a letter of sympathy as he often wrote.

There is in every life rising above that of mere impulse an indwelling spirit, an underlying and governing principle, of which all the external career is but the exponent. Of his life the principle was a desire and purpose, amounting to a passion, to tax his powers to their utmost to do, in all ways and by all

means, good of all kinds, but especially spiritual good, to his fellow-men, and so to please and honor his divine Master. He was, in his way, an ambitious man. He desired and attempted to do well what he did. But his ambition was chastened by his desire for usefulness, and he would never refrain from doing the best he could because he could not reach either his own ideal or the expectations of others. He chose to win a soul, even though he might sink his pulpit reputation in the effort.

As a biblical critic and sermonizer he was cautious, reverential, and safe; and a quarter of a century before that noble book, on the "Composition and Delivery of Sermons," he not only for himself sought to get *the* idea of the text and make it the basis of the discourse, but always insisted upon it as a cardinal point, and strongly condemned the improper use of a passage of Scripture.

His enjoyment in preaching was mainly spiritual. Sometimes, indeed, he felt the delicious thrill which comes to the public speaker when his mind is glowing with the truth and he feels his power over his audience—a thrill which even an unconverted preacher might experience—but for the most part his satisfaction was due to the fact that he was doing Christ's will, and bearing a precious gospel which Jesus had promised should not be preached in vain. With these sentiments he was quite willing to preach whenever there was an opportunity—willing, indeed, to preach when circumstances were unpropitious, and if need be to throw himself into a breach. Dr. W. A. Baynham, in an affectionate letter, calls attention to the fact that at the Dover Association in Matthews county, many years ago, when Dr. Jeter and Andrew Broaddus had both sat down in despair,* he consented to preach, and did preach a useful sermon. With his feelings, if he seldom rose to a lofty height, he, on the other hand, hardly ever failed to preach a sensible, instructive gospel sermon.

He preached often—perhaps few ministers, not laboring as evangelists, preached more frequently than he.

* The incident, so far, is detailed in the "Memoir of Andrew Broaddus."

Hence, though a less powerful preacher than many, the aggregate of good may not have been less. On grand occasions, when there were many ministers, he had no ambition to be put up, though even then, if appointed, he would never decline; but if duty called, it mattered little to him whether he addressed a handful of poor people gathered in a dwelling, or a fashionable congregation in New York, or the crowd in the White Sulphur ball-room, or the congregation at the University of Virginia. Whatever his personal feeling may have been, he thought not of that, but as an ambassador of Jesus Christ was ready to deliver his message in the best way he could; and this he often did, if not with power, yet with exquisite pathos. His grand trait as a preacher was that which is, after all, the chief trait to be sought by a minister—*unction*. This appeared even more in his prayers than in his preaching. Dr. Alexander, in his "Thoughts on Preaching," says that there are tones of the voice in prayer which cannot be affected, and which are not the result of mere natural emotion, but are the gift of the Holy Ghost. Those tones in prayer he had, as all felt who heard him pray. "I always loved," says Dr. Fuller, "to have him pray before I preached."

His fondness for didactic poetry has been referred to. He often quoted in his sermons from Young and from Blair's "Grave." Not long before his death I heard him preach from "Love not the world," etc. In the course of the sermon he spoke of the folly of old men clinging to the world with inordinate affection, and quoted, with fine effect, the lines—

"Shall we, shall aged men, like aged trees,
Strike deeper their vile root, and closer cling,
Still more enamored of this wretched soil?
Shall our pale withered hands be still stretched out,
Trembling at once with eagerness and age?"

That sermon, like many of his sermons, affected me in this way: I was looking for something that would strike and powerfully impress me. That did not come. But the total impression was the folly and guilt of loving the world, and it

was strongly made on my mind. I thought then of an illustration once used by Dr. B. Manly, Jr., in which he said that J. S. Reynoldson's sermons produced their effect, not by a powerful impact, but gently and pervasively, like the bath at the Warm Springs.

One thing was true of all his preaching. It was evangelical. He did not moralize or sentimentalize, or paint fancy pictures. He preached the gospel; doctrine, Christian experience, and duty being presented in due proportion.

I might think my own estimate of the effectiveness of his preaching was exaggerated by filial affection, and by taking my own feeling as the measure, had not so many cases been brought to my attention, since I have been preparing this volume, of persons to whom his sermons had been greatly blessed. One minister says in substance: He often came to our town, and it was remarked that he never preached a sermon there that good was not known to come from it. Another minister tells of how his own soul was raised by one of his sermons out of the depths of gloom. Then there is the case of a lady who said she had never till hearing him gotten hold of the true idea of life, though long had she been a child of God; while yet another saint said he had given her new and sweeter conceptions of heaven than ever she had had before. A Virginia minister* says: "I first heard the Rev. James B. Taylor at the Albemarle Association at Liberty, Albemarle county, in 1849. He preached a sermon from the text, 'The kingdoms of this world shall become the kingdoms of our Lord and of his Christ;' and while every other speech and sermon of that meeting has faded from my memory, the recollection of his sermon remains almost as fresh as if it were but yesterday; and although I have heard many able missionary discourses since, never have the glory and certainty of the triumph of Christ's kingdom been so vividly and deeply impressed upon my mind."

Dr. A. M. Poindexter communicates the following: "Dr. Jeter, speaking of the reputation of preachers, says: 'I would

* Rev. J. S. Brown.

rather have the reputation of James B. Taylor than any minister I know. You will hear persons say, Dr. ——— preached a powerful sermon to-day—but; Mr. ——— preached a very able discourse—but; Mr. ——— preached a most eloquent sermon—but; Mr. Taylor preached a good sermon, and no ‘buts.’ ”

In his early ministry, indeed probably up to 1850, he was more animated in his delivery, and was much in demand and very successful in protracted meetings. Subsequently the frequency with which his casual sermons were blessed to the conversion of sinners was remarkable.

The following reminiscence is furnished by Rev. C. Tyree, D.D.: “While at the White Sulphur Springs, in the summer of 1870, I heard Dr. Taylor preach the last and best sermon I ever heard from him. It was from that rich passage, ‘For what the law could not, in that it was weak through the flesh,’ etc. (Romans viii. 3). It was a scripture that never, in any of the sermons I had read and heard from it (and I had read and heard many), had been clearly explained to my mind. I had long sought a connected, satisfactory, realizing view of it. The sermon of my endeared brother met this want of my mind and heart. Its matter and manner deeply moved me and all who heard it. I do not remember ever to have seen an audience at any watering-place so deeply interested in a sermon. Nor do I remember ever to have heard a sermon better adapted to win the thinking and the anxious to Christ. In all the sermons I had previously heard from Dr. Taylor (and I never heard him without profit and pleasure), his voice, though mild and pleasant, had seemed to lack sufficient variety to produce deep and immediate effect. But in the sermon I am sketching his feelings and voice rose and varied with the great truths of his text. When he was speaking of the inadequacy of the law to afford the sinner either pardon or purity, and of the all-sufficiency of Christ to procure and effect both, his manner grew to an earnestness, and his voice to a melting pitch, that I had never witnessed nor heard from him before. I wondered if the heterogeneous, fashionable audience was as much en-

grossed as myself. On looking around, I discovered that all eyes were intently fixed on the venerable man of God. The very truth that all present most of all things needed was beaming from the countenance, thrilling from the tones, and welling up in the clear, logical utterances of one who preached as if he felt and believed every word he spoke. Sinai with its terrors, and Calvary with its atoning, melting scenes, the law in its rigid, merciless demands, and the gospel in its life-giving, life-sustaining power, were so clearly distinguished, and the claims of the latter so earnestly urged, that all were impressed, and many felt that the grandest and most important thing in this universe was the vicarious and renewing gospel of the Son of God. Many left that service with clearer views and deeper appreciation of the religion of Jesus. The mild appearance of the preacher, the central greatness of his theme, and the clearness and tenderness with which he presented it, made an impression for good that will survive time and the resurrection-trumpet."

His success in work strictly pastoral was due to three causes—his desire for usefulness, his spirituality, and his genuine interest in human beings. This last made visiting and conversation a pleasure to him, while it drew men strongly to him. They loved him because they saw that his approaches to them were made not officially or perfunctorily, but because he really loved them and desired to do them good. Hence, few men ever had more or more devoted personal friends. Nor was work of this kind confined to his pastoral career and to his own city. Not only did he during his secretaryship do much of it in Richmond, but wherever he went he threw himself in, and was ready to call especially upon aged and afflicted and imprisoned persons, as if he had been their pastor; while on his journeys he constantly found and improved the opportunity to warn and direct and comfort strangers with whom he might be thrown.

On several occasions I accompanied him to see persons in Charlottesville and Staunton who were in jail awaiting trial. One of these was a Baptist, and had been incarcerated under

most painful circumstances. The moment he heard of it he said, "Let us go and see him;" and we went. Such blended solemnity and gentleness I never saw; such a prayer I never heard—begging a blessing on the family under the great trial, and asking that the prisoner might have right views and feelings, and that he might be sustained and directed of God. A correspondent of the New York *Herald* took occasion to censure this visit, and even a worthy Christian of the community spoke of it doubtingly, unless indeed we had gone to tell the man of his guilt. I mentioned it to father, and he replied, "He may be guilty, and I do not approve his course, though he had great provocation, but he was none the less to be pitied, and was a fit subject for the sympathy and prayers of a Christian."

His sympathy for the suffering was genuine and intense—so intense, indeed, that it would have preyed upon him had it not found an outlet in active effort to comfort and relieve. It was awakened whenever and wherever there was an occasion. Constantly in his diary we find him speaking of his sympathy for this or that person.

His visits to individuals in his journeys are thus referred to by Dr. J. A. Broadus: "I used to be struck, when he came to Charlottesville during my pastorate, with his care in calling to see a number of persons, chiefly old or infirm or widowed; and though he might have but three or five minutes to stay, they would be very apt to mention his visit to me, when I saw them, as having not only gratified but profited them. I concluded, from repeated instances of this sort (I mean on the occasions of repeated visits to Charlottesville), that he had in a remarkable degree the somewhat rare talent for making *short and profitable* religious visits." Dr. Broadus also, in commenting before his class at the seminary upon Paul's personal friendships, as indicated by the messages to individuals at the close of his letters, cited Mr. Taylor's case as parallel to and illustrating the apostle's; referring to the fact that he had all over the South so many loved and loving Christian friends, to whom he would send greeting when he wrote his official letters.

Many of these friendships dated from his first tours to the South. Dr. B. Manly, Jr., referring to his first appearance in Alabama in behalf of the Board, said that it was not this or that thing that he did or said, but it was everything about the man and his spirit and manner that made every one love him at once.

Nor did he confine his efforts for the spiritual welfare of men to strangers. On the contrary, he sought to do good to those near to him. This was especially true in reference to the servants of the family. His son would often hear him earnestly urging the claims of personal religion upon the men working in the field. In his latter years he would frequently go into the kitchen to warm his feet, and when he did so he would generally take the Bible and read aloud to the cook. And his whole conduct and spirit were such that, contrary to what is often the case, those persons who saw most of him in daily life were just those who would be most influenced and affected by anything he might say on religious subjects. He so bore himself, and showed such a spirit in all the daily intercourse and business of life, that the introduction of personal religion by him at any time seemed as appropriate as it certainly was congenial to his own feelings.

In some cases he labored earnestly for the salvation of those who were, to all human appearance, the most hopeless subjects, and afterward had the satisfaction of seeing them turn to the Lord. He once wrote an affectionate letter to an infidel, urging him to seek the Saviour. The reply was rough even to rudeness, and full of scorn for the writer and his message; but this lion was afterward changed into a lamb.

When occasion offered he would urge upon Christians whom he met the duty of laboring for the salvation of souls. A lady of another denomination writes: "Language seems to fail me in attempting to express the reverence I have always felt for your father's holiness of character and his faithfulness in endeavoring to win souls to Christ. I have never known *any* minister of *any* denomination who, in my judgment, excelled him in those particulars. I am personally indebted to him

for the kindest exhortations before and after I made a profession of religion; and as often as he was a guest in my house I never knew him fail to speak on these all-important subjects to the servants and every child with whom he might be thrown. . . . I well remember one occasion, in particular, when he earnestly advised me to speak for Christ whenever I could. This he considered the imperative duty of all Christians. He cited the good which Harlan Page had effected in the conversion of sinners by his untiring efforts for those around him. He also gave me a very remarkable case in his own experience."

A minister of Virginia* refers to him as a great harmonizer. "Often," says he, "have I known him, after brethren had become a little heated by debate, to offer some compromise resolution, which, enforced by a few kind arguments from himself, would completely reconcile opposing brethren." It may be added that his letters and diary mention numerous cases in his journeys in which he was able to act the peacemaker, reconciling brethren and adjusting difficulties in churches.

He knew well how to condescend to men of low estate. If at some gathering he was thrown with a humble brother, or a young and diffident person who had perhaps never attended an associational meeting before, he would take such a one under his care, and do all he could to make him have a pleasant and profitable time: I well remember one signal instance of this kind; and the brother thus treated will revere and love him while he lives, while he at the same time received views and impressions from the intercourse that will last as long.

Though a lover of all good men, and unusually free from a bigoted sectarianism, he held with great earnestness, and regarded as of vital importance, the distinctive principles of the Baptists. He greatly deplored any tendency to free communion, regarding it, in *Baptists*, as originating in a rationalistic spirit and mistaken ideas as to the nature of Christian union. We had a long conversation on the whole subject a few weeks

* Rev. J. S. Brown.

before he died. He expressed himself very strongly on these points. On some minor matters we differed. He was meekly persistent, and finally convinced me that he was right from first to last. Especially did he insist that Baptists, while they should ever be meek and humble and free from boastfulness, should yet, with all dignity, stand up for the truths of which they are the champions, and avoid anything which might indicate that they did not regard those truths as of great importance.

He believed strongly in developing all the gifts of all Christians. On one occasion we were calling together upon two young married ladies who were stopping for a day at the hotel on their way to the mountains. They and their husbands were Baptists. The subject of their church came up, and it was mentioned, somehow, that their husbands did not pray in public, being, as the wives alleged, incapable from diffidence of doing so. I half took ground with the ladies, urging, at least, that there were many who could not pray to edification. This he would not allow. We argued it stoutly. I plead for a diversity of gifts, and cited the case of a member of my own church who did everything else, but I believed could not pray acceptably in public. He said I ought to keep on trying, and probably he would develop that gift too. That member subsequently became my main reliance in the prayer-meeting.

His style as an agent was quite his own. He stated the facts of the case and appealed to the highest motives, relying upon this course rather than upon fervid declamation. "His method of collecting," says Dr. John A. Broadus, "was of the fertilizing sort. He left people more friendly to him and his cause after giving, so that next time they would give more cheerfully, if not more largely. Two or three times I wrote and asked him to come when it was time to collect for missions, because I knew the effect would be good." Rev. J. A. Chambliss kindly enclosed two or three letters which the Corresponding Secretary addressed to him during his South Carolina pastorate, asking for or acknowledging funds; and adds: "They are, for

their purpose, model letters, and I suppose he wrote thousands such." While he appealed only to the highest motives in asking for contributions, in acknowledging them when sent to him he would not only express his personal gratification, but commend the zeal and liberality which had been shown. I once asked him about it, and he said he was following apostolic example, and that he did it not merely to please and to encourage, but because it was right. Rev. C. H. Ryland says: "He was not *one-ideaed* nor *one-sided*. He looked on the whole field and desired the *whole work* to go forward. He never was jealous of other agents—never tried to 'cut them out,' but advised with them and helped them when he could. My strong personal attachment to him was greatly promoted by his bearing toward me while I was, like himself, an *agent*."

Nothing was more characteristic of those aged ministers with whom he was contemporary than the way in which they regarded and treated their younger brethren in the ministry. This was emphatically true of him. He was always ready to encourage them, and to rejoice with unenvying admiration in their gifts and attainments. Several brethren have testified warmly on this point. One* says: "I had just graduated, and was on the train, not knowing what I was going to do, and feeling very blue. He was on board, saw me, seemed to divine my feelings, and came over and began to talk with me. I opened my heart to him, which relieved me. He spoke very encouragingly, and closed by saying, 'Well, in all thy ways acknowledge him, and he will direct thy paths.'" Another† says: "I first met with your father at the Potomac Association in 1859. We were entertained at the same house. At night he conducted family worship. I well remember the impression made upon me at that time as to his character—an impression that subsequent acquaintance never dimmed, and which, I doubt not, will be confirmed in heaven. The spirit and unction of his prayer seemed to pervade me. I felt that he was one who 'walked with God.' I sought his acquaintance, and years of intercourse and observation deepened my

* Rev. J. C. Long.

† Rev. J. B. T. Patterson.

veneration and regard. When I removed to Virginia I settled upon him in my mind as *the* one whom I would consult when I thought I needed advice. I always found him easily approached, kind, and ready to impart instruction or advice, and *all* know what a judicious counselor he was. I never heard any one else preach at Associations when I could hear him, for I always felt benefited spiritually by his sermons. I feel greatly indebted to him for sympathy in a time of trial, nor can I ever forget the tenderness and heartiness of his counsel at that time. Indeed it seems to me that he took an unusual interest in my welfare, as I never met with him that he did not inquire particularly into my personal and ministerial prosperity. I feel that I have lost a personal friend and spiritual father, and it touches me more deeply because there are very few, if any, to whom I could unbosom myself as I could to him."

In his latter years he was far less prominent in general meetings than he had been. He was retiring in his disposition, and many young and vigorous workers had come forward, and he was willing, like John, "to decrease"—an attainment which requires more religious principle than any amount of activity. But his *labors* he never intermitted. *He would let no man take his crown.*

Perhaps the most important feature of his whole character was the prevalence and uniformity of his religious affections—his love to God, humble sense of guilt and unworthiness, trust in the Redeemer, and hungering and thirsting after righteousness. His life was a practical commentary on such a treatise as "Edwards on the Affections." These inner feelings were the root and spring of whatever he wrought for man or God, and whatever attainments he made as a noble and lovely character. What was best of all, this spirituality was interfused with his daily and most secular life, and he showed "how to make the most of both worlds"—how to be in this world and enjoy its good, and yet not be a worldling. "I have known him," says Dr. Franklin Wilson of Baltimore, "for more than thirty years. If my memory is not greatly at fault, he was

present at my baptism in 1838, and from the very first I loved and honored him. Since then I have met with many of our most worthy and distinguished men from all portions of the country, but I have never seen one who made a more favorable impression upon me as a truly Christ-like man, a thoroughly consistent follower of Jesus, than Brother Taylor. He nearly always made our house his home when in Baltimore, and we were always delighted to welcome him there. He exhibited that constant union of cheerfulness and dignity, that interest and sympathy with all the innocent occupations and affairs of this life, blended with and controlled by a perpetual regard for nobler things—the progress of Christ's kingdom, the precious truths of revelation—so rarely met with, and yet so beautiful and so becoming to every Christian.” . . .

His life, as well as his character, was symmetrical. It was built up, from childhood to its close, on one plan. It was pervaded throughout by one spirit. What he was when an old man he had been essentially in his early manhood, though there was to the last a growth in all that was good. A friend, on reading his obituary by Dr. Jeter, said that twenty-five years ago the two ministers were laboring together at one of the camp-meetings then common; that Taylor, having delivered an exhortation in a tent, left it for another part of the ground; and that as he left Jeter pronounced a eulogy upon him, holding him up as an example to saints and sinners; “and,” adds this friend, “I am struck with the perfect correspondence between what Brother Jeter said then and what he says now, showing that Brother Taylor has been always the same.”

This is true. At twelve years old he said, with the youthful Jesus, “I must be about my Father's business;” and as life neared its close his cry was, “I must work the work of him that sent me; . . . the night cometh.”

But the moral progress he made during this life only leads us to follow him, in our thoughts, to that higher existence upon which he has entered, in which all that is evil in the child of God will be removed, and all that is good will be brought to perfection.

CHAPTER XVIII.

THE thirteenth chapter of this volume brings the history of the Foreign Mission Board of the Southern Baptist Convention down to the meeting of the Convention in 1863. The chapters immediately preceding the present, in detailing the labors of the Corresponding Secretary, incidentally present much of the history of the Board after that period. But, for the sake of completeness, a few pages will be devoted to a formal and connected statement of the operations of the Board (especially in heathen lands) from 1863 to 1872:

At the Convention at Russelville in 1866 the Board reported for three years, no meeting having been held in 1864 or 1865. From December, 1862, a committee in Baltimore had acted in the way of corresponding with the missionaries and collecting and transmitting funds to them. This committee had received about thirteen thousand dollars, of which about half came from Maryland and half from Kentucky. From April, 1865, to the Convention, the receipts of the Board had been mainly from Baltimore, Kentucky, and Missouri. Dr. G. W. Burton, returned missionary, had sent generous contributions to the China missions while they were cut off from the Board. The missionary periodicals suspended by the war had not yet been resumed, and the Board were depending on the weekly Baptist papers of the South.

Canton. Rev. R. H. Graves had married Mrs. Gaillard in 1863, and the following year she had died. Mrs. Schilling also had died in 1864, and Mr. Schilling had come to this country to bring his two little children. Dr. Graves had been pastor of the churches at Canton and Shiu-Hing, and had during 1863 and 1864 baptized at the two places fifteen persons, and in 1865 thirteen persons. He was training several native assistants. He had commenced another station at Wu-Chau, in a province not before occupied, and had stationed Assistant Luk there.

At *Shanghai*, Messrs. Yates and Crawford had remained most of the time at work, and had largely supported themselves, and now Mr

Yates offered to arrange for the support of a colleague till the Board could refund it to him.

Tung-Chau had become a distinct mission, with two stations. Mr. Hartwell was here, and reported a few converts.

Yoruban Mission. At Lagos Mr. Hardin, a valuable missionary, had died in 1864. At Abbeokuta the mission had been sustained for five years by Mr. Phillips. Several converts had been received, and a flourishing school kept up. Mr. and Mrs. Stone were in this country. The station at Awyaw had been under the care of Mr. Reid till the spring of 1864. He had been for twenty-seven months without seeing a white man, had suffered great privations, and had finally been compelled to return to this country, which he had done at much peril, being compelled to make his way through the contending hosts in Yoruba. That station and the one at Ogbomishaw had been left in charge of native assistants.

In *Liberia* the stations had been thrown upon their own resources.

At the Convention assembled in Memphis in 1867 the Board reported as follows: They had ascertained that a debt had been incurred much heavier than they had at first supposed.*

At *Canton*, Mr. Graves had had eight assistants. One of them (Luk), a valuable man, had died. Much itinerant work had been done. The out-stations at Shiu-Hing and Wu-Chau had been vigorously maintained, and at the three places twelve had been baptized. In reviewing his ten years' work, Dr. Graves reported the baptism of seventy-one converts, while there had been about sixty baptized by Messrs. Schilling and Gaillard. He had also seen the Christian system winning its way in the respect and confidence of the people, and the empire thrown open to the missionary.

At *Shanghai* the native church was supporting a native assistant, but coldness and indifference as to the message of salvation prevailed. The whole missionary-work had been embarrassed by the course of some English missionaries in receiving into their churches men and women by the hundred who made no profession of faith in Christ, but simply threw aside their idols. The Romanists also had used carnal methods to win the people, and on the whole the war of ten years had been vastly demoralizing. The missionaries felt this to be a time of declension, but they were toiling on, and some little fruit had been gathered.

At *Tung-Chau* two distinct stations had been maintained, Mr. Hart-

* It finally proved to be not less than \$15,000. Providentially, this knowledge came not at first, when it would have discouraged them, but after the South was beginning to recuperate.

well being pastor of the First Church. Mr. Crawford was about to organize another church of eight members, having obtained an excellent house with conveniences for a chapel and for a dwelling. They had also made long journeys, preaching at market-towns on the occasion of great fairs. Besides, three out-stations (at Hwang-Hien, Pe-Ma, and Shin-Tin) had been kept up. Mrs. Hartwell, Mrs. Crawford and Mrs. Holmes were laboring among their own sex. A few converts had been baptized, and there were some cases of inquiry. Among the baptized was a pious Presbyterian deacon, who had become convinced that Christ required him to be "buried in baptism."

Yoruba. The only representative of the Board in Yoruba was Mr. Phillips, who was encouraged by a large congregation and more attention to the preached word. His church of thirty members seemed revived. Messrs. Stone and Reid were anxious to return to their field.

The condition of the treasury had prevented a resumption of the Liberian mission.

During the year the Board had decided on a mission to Hayti, and had appointed Rev. Arthur Waring, a Virginian who had become converted in that island, and had labored there as a minister very successfully, but a few days after his appointment he suddenly died.

At the Convention in Baltimore in 1868 the Board reported that the *Journal* had been resumed, and that they had been prevented, by the financial depression of the country, from enlargement.

In *Canton* a chapel was in course of erection, costing about three thousand dollars, of which the Board gave one-half and a member* of the Seventh Church, Baltimore, the other half. The triennial examinations had afforded Dr. Graves an opportunity of reaching, both orally and by books, thousands of persons from all parts of the province. He had baptized two at the new station, Wu-Chau, and sixteen at the other stations, and had now over one hundred native Christians under his care.

Mr. Hartwell had continued pastor of the First Baptist Church, Tung-Chau, and, though much interrupted by sickness, had, with his assistants, kept up the three new out-stations, and had baptized four persons, one of these converts being baptized at the out-station Hwang-Hien, a station of much promise. Mr. Crawford had baptized five into the fellowship of the Second Church, constituted the year before. He thought he saw signs of a more general movement, and felt sure that the people of this province were both more readily affected and a better class of people than those of the vicinity of Shanghai. Mrs. Holmes had come to this

* Hiram Woods, Esq.

country to bring her sick child and the motherless son of Dr. Graves, but she hoped to return to her missionary-work.

In *Yoruba* the Abbeokuta mission had been, by a mob, driven back on Lagos; the Abbeokuta church had followed their missionary, and were now meeting in Lagos. Mr. Stone had gone out and was at Lagos, assisted by Mrs. Hardin; and Mr. Phillips, after twelve years of missionary-work, had been invited by the Board to return to this country to recuperate. The resources of the Board had not admitted the expense which would be incurred in sending back Mr. Reid.

To the Convention which assembled at Macon, Georgia, in 1869, the Board presented a very encouraging report, both as to their home and their foreign work. Many more churches than ever before were contributing to their treasury, and pastors were more generally interested in the operations of the Board. The *Home and Foreign Journal* had reached a regular circulation of four thousand, and at times many more copies had been distributed.

Dr. Graves had continued at *Canton*, though, in view of declining health, he had been invited by the Board to visit this country. He had baptized thirteen, and was earnestly seeking to train his churches both in Christian doctrine and in Christian activity and benevolence, and especially to instruct candidates for the ministry.

Mr. Yates (*Shanghai*) reported attentive listeners, nine anxious inquirers, and the baptism of a woman who had lived in his family seventeen years before. But the missionaries in the province of *Shan-Tung* had been specially blessed in their labors. Mr. Crawford could see "a great and radical change coming over the public mind." Mr. Hartwell declared they were "having something more like a revival of religion than he had ever experienced in China before." They had held in *Tung-Chau* a protracted meeting, the room being full almost every night for a month. Even in one of the out-stations one would have thought in meeting that he was preaching to a congregation of converts, or at least of trained church-goers, instead of to a crowd who had never seen a Christian missionary before. This state of things had been brought about by the labors of the new converts, who had carefully taught their neighbors what they had learned. Not less than twenty-five persons had been baptized by Messrs. Hartwell and Graves, and others were asking for baptism. Among the baptized was a Chinese Presbyterian. The uneasiness on this subject among the Presbyterian converts had originated with themselves, our missionaries not having referred to it for a long time.

Mr. Stone was at Lagos, but laboring under great disadvantage, as that was the great centre of Pedobaptist influence, and the Catholics also

were making extensive and strenuous endeavors to entrench themselves in the regards of the people. These all had abundant means, while the lone missionary of the Board had been scantily supplied, and had been much hindered by the want of suitable chapel, dwelling, and school accommodations. He was, however, hard at work teaching and preaching, and notwithstanding the unattractive house of worship he had had good congregations, and had baptized twelve persons, three of them being non-commissioned officers of the troops stationed there, and the others interior natives, who had previously heard the gospel from him and his associates in the interior. Six excluded persons had been restored. "One case among them was rather remarkable." His day-school had "run up from three to thirty-five," and was increasing. Mrs. Hardin was teaching the girls. Mr. Phillips had been cordially treated in England, and was now in this country, much improved in health, and hoping soon to return to Africa. The Board also hoped they might be able to send out Mr. Reid, and he was anxious to go.

To the Convention in Louisville in 1870 the Board reported the following facts:

The most gratifying success had attended their efforts in securing contributions. Leaving out of view some extra and outside contributions in 1868-69, the receipts this year were more than five thousand dollars in advance of the preceding year. Deducting the collections of the regular agents in Kentucky and Missouri, a large proportion of these receipts had come in through the labor of the Corresponding Secretary, who had not only freely used his pen in appealing to individuals and churches, but had done much laborious agency-work. The *Journal* had increased its circulation from four to ten thousand. The war-debt of the Board being now canceled, and prosperity having, in a measure, returned to the South, the Board now earnestly urged the reinforcement of their various missions, and the establishment of new missions, especially in Europe.

China.—Dr. Graves had continued to care for four churches—viz., two at Canton, one at Wu-Chau, and one at Shiu-Hing, and had baptized sixteen converts. One of the converts felt that he must preach the gospel, and had given up a lucrative business to do so. One of the native assistants had died a triumphant death, on his death-bed writing to the missionary, "I am in much pain and great danger. . . . I have no doubts, no fears, no anxiety. I am trusting with my whole heart . . . in my gracious Lord Jesus for my salvation." Dr. Graves had ordained a native preacher* to take the pastorate of one of the Canton churches—the first case of the kind in Canton. "Thus the work was beginning to go

* Wong Mui, baptized in California by J. L. Shuck,

beyond the preliminary stage," and the cause in Canton was "set on a satisfactory basis," with a good house, and each church with an elder over it, according to the apostolical plan. Dr. Graves had left China for a temporary sojourn in the United States, to recuperate.

At *Shanghai* "a season of special interest" had been enjoyed. Mr. Yates had, within a single month, baptized five, and there were others awaiting the ordinance. He felt that he had, "after more than twenty-one years' labor, reached the Chinese heart." There was "joy in the little church, and several of the new members were actively trying to persuade their friends to come to church and to become Christians." Thus the good work was spreading. Mr. Yates, however, had lost his voice, and had been compelled to go to Manchuria for the winter; but he had left the church in charge of Mrs. Yates and a native ordained minister, Wong Ping Sang, who had already baptized two hopeful converts.

Mrs. Holmes had returned to Tung-Chau, where Messrs. Hartwell and Crawford had continued to labor. Mr. Hartwell had baptized nine and Mr. Crawford several converts. Besides their labors in Tung-Chau and at their regular out-stations, their preaching in houses and in the streets, something had been done in the way of preparing hymns and a grammar for the schools. The female missionaries had got an assistant of their own sex, and were diligently prosecuting both their educational and their more direct missionary-work. Several interesting and new features had appeared—one, the coming of numbers of inquirers from a distance, and remaining, at their own expense and at inconvenience, for weeks and months to be taught by the missionaries the way of life; another, the First Church at Tung-Chau, had entirely of their own motion and at their own expense, opened and furnished a chapel in a neighborhood in which some of the converts were living, and when the missionaries or the assistants could not meet them on Sabbath, members residing contiguous had met for singing and prayer. The administration of the ordinance of baptism at one of the out-stations had attracted hundreds of persons from the surrounding villages, and had produced a profound and solemn impression.

Yoruban Mission.—Mr. Stone had been compelled by prolonged sickness, culminating in brain-fever, to return again to this country. He had baptized twenty during the year, and had left the converts in charge of a Wesleyan missionary and an ordained native preacher, and the school in the hands of Mrs. Hardin.

The twenty-sixth annual report of the Board was presented to the Convention assembled in St. Louis in 1871. The expectations of the Board had been more than realized. Despite unfavorable circumstances,

rendering the collection of funds difficult, a considerable increase had been realized, and there was manifestly an increase in the spirit of missions. In deference to the prejudice against the employment of agents, and to diminish the incidental expenses, the Secretary had done much agency-work, often traveling all night and working all day in soliciting funds.

The mission at *Tung-Chau* had been maintained with five out-stations, four being in the interior, and one (Che-Foo) a seaport. It had been bereaved by the death of Mrs. Hartwell, for nearly ten years a devoted missionary in Tung-Chau. The work had also been interrupted by the massacre of several Romish missionaries at Tient-Sin and the impression that a general massacre of foreigners might occur, inducing the missionaries of the Board temporarily to place themselves under the protection the war-ships at Che-Foo. While there they had been usefully employed, and after their return, being unmolested, they had resumed their labors with a sense of security, and had baptized twenty-two converts, of whom several had been pupils of Mrs. Hartwell, and had been led by her labors and her death to the Saviour. They had also ordained to the full work of the ministry a native preacher whom they knew well and implicitly trusted. The missionaries declare that they receive no converts who do not give good evidence of change of heart, while they maintain strict discipline in the churches. Brother Hartwell was temporarily in this country, having come to bring his four motherless children.

The *Shanghai* mission had been under the care of Wong Ping Sang, the native pastor, and Mrs. Yates. Dr. Yates, having spent some months in this country, and rendered valuable service to the Board both by giving them information and stirring up the churches, had again returned to his field. During the year eight converts had been baptized. Mr. R. S. Prichard had been appointed to the Shanghai mission, but had been prevented by failing health from going out.

The *Canton* mission also had been in charge of a native ordained pastor, Wong Mui. He, with eight native assistants and four Bible-women, had cared for the four churches, and had baptized seven converts. Mr. E. Z. Simmons, with his wife, had gone out to reinforce this mission, and, having settled themselves, had commenced the study of the language. Dr. Graves, having spent several months at home, profitably to himself and to the cause, was about to spend a few months in laboring among the Chinese in California, preparatory to returning to Canton.

The *Yoruban* mission had not been resumed, on account of the continued hostility of the king and head-men in the interior, and the church at Lagos was without special oversight; but the Board had decided to continue their work in Africa, and had committed its superintendence to Mr. Phillips. Accordingly, he had visited the coast and had made a

survey. At Sierra Leone he had found the churches which were built up mainly by the missionaries of the Board walking in the truth, but needing assistance. He had also appointed, subject to the approval of the Board, eight or ten men, found in Liberia, to labor among the native tribes.

The year had been rendered signal by the establishment of a mission in Italy. Dr. W. N. Cote, for some years a resident of France, had been appointed as pioneer missionary. After exploration of the field he had found the way open to locate in Rome, and make that the centre of his operations; and a church consisting of eighteen baptized believers had been constituted there. He himself had baptized twelve converts. He was assisted by three native Italians, and urged the appointment of a number of native evangelists and colporteurs, feeling sanguine that the people in Italy were to a good degree prepared for receiving the gospel. Opposition might be expected, but he was now protected by the police in distributing God's word even under the shadow of the Vatican.

At the Convention in Raleigh in May, 1872, the Board, after touching references to the decease of its Corresponding Secretary and of R. S. Prichard, accepted missionary to China, reported as follows: Rev. A. D. Phillips had visited Africa with a view to establish missions among the tribes contiguous to Liberia. After inspecting the stations on the coast, he had proceeded about one hundred miles to the Beir country, which he regarded as a most hopeful field, and in which he had stationed eight preachers and teachers. The church at Lagos was progressing, and the little band at Abbeokuta was meeting weekly unmolested, though the white man was not permitted to enter.

The *Shanghai* mission had been maintained by Dr. and Mrs. Yates and the native pastor, Wong Ping Sang, and seven had been baptized; but Dr. Yates had been compelled by the loss of his voice again to leave his field, and was now in Europe.

The *Canton* mission had been maintained by Mr. and Mrs. Simmons and the native pastor, Wong Mui, and eight had been baptized.

In the province of *Shan-Tung*, Mr. and Mrs. Crawford, Mrs. Holmes, and a native ordained pastor had continued to labor, and nineteen had been baptized. The Board had authorized the building of two chapels, to cost three thousand dollars each.

At this time Messrs. Graves, Hartwell, and Williams, with their wives, and Misses Whilden and Moon, were on their way to China. Mr. Hartwell was authorized to establish a new mission in Chi-Nan-Foo, a department city, where the great literary examinations are held, and with eighty thousand population—a move toward the great capital, Peking.

The *Italian* mission had been wonderfully blessed. The Board had

now at Rome* one missionary, Dr. Cote, three native evangelists, and one colporteur; and six stations were occupied, at each of which there was a Baptist church; the total membership being two hundred and seventy-one.

Resumé from 1863 to 1872, and present status.

In *China*, thirteen missionaries had labored at eleven stations and out-stations—viz., Mr. and Mrs. Hartwell, Mr. and Mrs. Graves, Mr. and Mrs. Crawford, Mr. and Mrs. Schilling, Mr. and Mrs. Yates, Mr. and Mrs. Simmons, and Mrs. Holmes. Of these, two had died and one had returned to this country, leaving ten either on the field or temporarily absent. Four missionaries had been appointed, but one had been prevented by death from going out. Besides, three native pastors had been ordained, and twelve unordained assistants and four Bible-women had been employed. A chapel had been erected in Canton. Between two hundred and two hundred and fifty converts had been baptized.

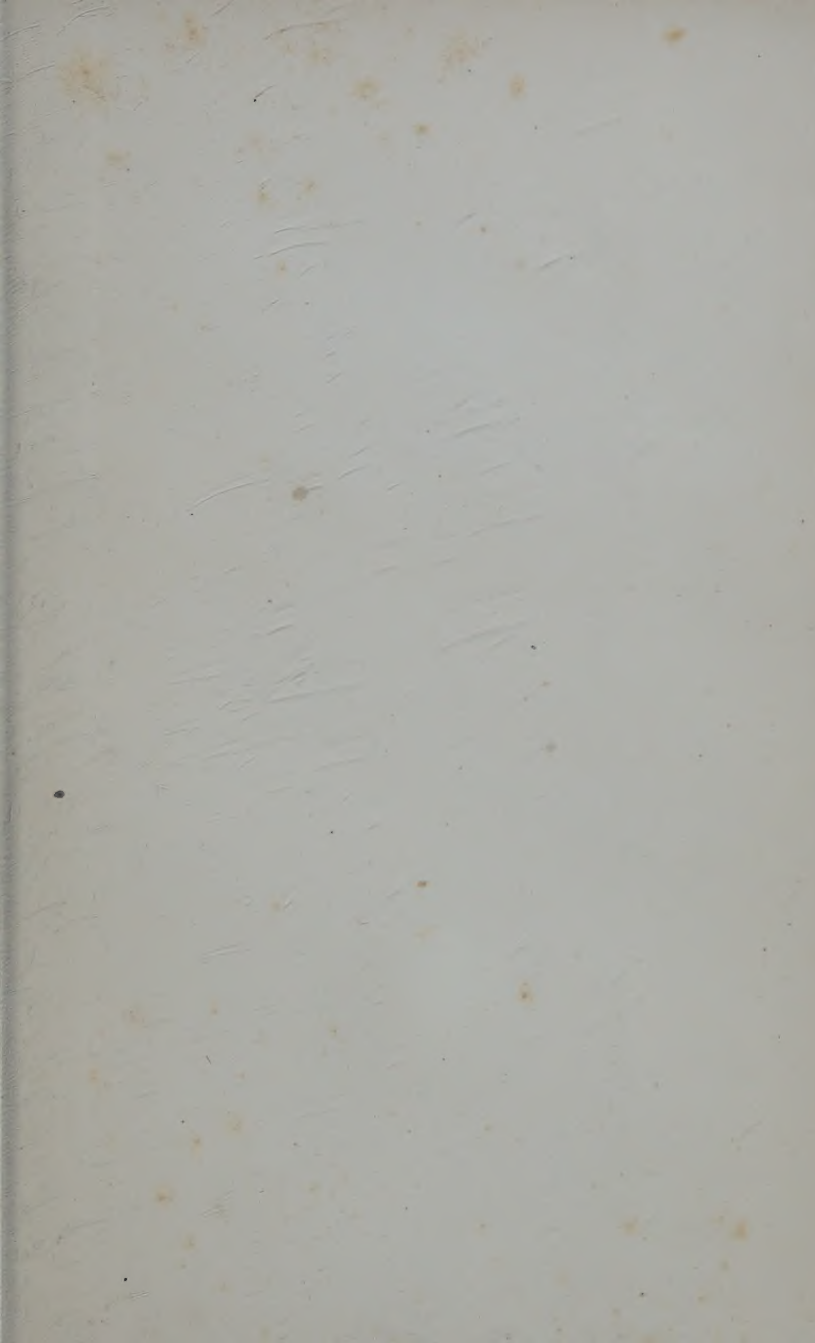
In *Yoruba*, stations had been kept up for several years at Lagos, Abbeokuta, Ogbomishaw and Awyau. The number baptized cannot be stated with accuracy—probably forty. The present status of the African mission appears from the reports for 1871 and 1872.

A mission to *Hayti* was determined on in 1867, but abandoned on account of the death of the missionary.

The results and status of the mission to *Italy* appear from the reports for 1871 and 1872.

Receipts for this period, \$144,159, but this is exclusive of what was sent out by the Baltimore committee and of collections in Confederate currency during that portion of the war embraced in this resumé.

*. At this meeting of the Convention twenty thousand dollars were pledged toward building a chapel in Rome.



BX Taylor, George Boardman, 1832-1907.
6495 Life and times of James B. Taylor. By
T39 B. Taylor. With an introduction by J. B.
T3 D. D. Philadelphia, The Bible and public
society [c1872]
359p. front. (port.) 20cm.

1. Taylor, James Barnett, 1804-1871.

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